

FULL LECTURE TRANSCRIPT

ALL ABOUT KETÚ

by Visti Larsen
Guide and guru Pandit Sanjay Rath

Text presented in this document is the full transcript of Visti Larsen's lecture on Ketú published on Vanita Lenka's youtube channel

THE ROLE OF KETÚ IN THE CHART
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ALL ABOUT KETÚ PART 1

About Visti

So, a little bit about me. Like you said, I am a student of Pandit Sanjay Rath. We are part of the Achutānanda Das's tradition of Orissa, which I also know you are [Vanita] familiar with, the other half of your family is part of that. And one thing we were discussing earlier is our affiliation with the Achutānanda's tradition and the copper plate reader, and Amarnath Mishra who works in the actual Kākatpur pothi over there, and we both met and had some very good times with both of us. Personally, I started studying astrology in 1998, so I have been doing this for 20 years. And my timeline was quite fast in the beginning, I studied Western astrology for 2 years from 1998 'till 2000. I felt I lacked a tradition after those two years that I lacked mentorship, so I started studying Vedic astrology, thinking I would find it there, as I was not sure if I could find it in Western astrology. There's a lot of research done in Western astrology, I have only recently found out, many years later, that there is a very solid tradition coming from there, I just was not knowledgeable about it. When I started Vedic astrology, I studied for one year of system's approach, and I also studied for one year from different online sources from Pandit Sanjay Rath, from Goravani Jyotiṣa [?] it was back then, I was very eager to go through the works of P.V.R. Narasiṃha Rao who was studying from Pandit Sanjay Rath at the time. In the year of 2001, I joined the tradition, and that's the initiation we get, we start performing mantras to prepare ourselves to learn: the parampara mantra, and the Vyāsa mantra as well, we learn spiritual practices, we are doing japa, we are doing all sorts of things, we learn small things like prayers to do when you touch the floor, prayers to do when you wash your face, things like that, all these small, small things, so we are becoming increasingly more and more spiritual in our Jyotiṣa practices. So that the prayer enables us to keep studying well. Then, in 2002, because in the years therefrom until 2000-2002 I was very prolific, so my teacher Pandit Sanjay Rath, he wanted me to start teaching and he could not do so without giving me a guru mantra, so I got a guru mantra in 2002. At this time I had

almost been with the tradition for almost one and a half years given permission to start sharing the knowledge, teaching. In the year of 2004, I started practicing Jyotiṣa as a profession. Part of this that was less instrumental in that was my meeting the copper plate reader who said, “Your profession is not going to be an engineer, you are going to become an astrologer. You are going to translate the rites and do readings”. So, since then I was practicing astrology. So now it’s a good 14 years of me being a practicing astrologer and since then I have become wiser, I have become a bit older, a bit smarter, I have a family, I live solely from my work in astrology, that’s all I do, I teach, and I practice and that’s what I do, that’s my sole profession, I don’t do anything else.

I teach through www.srigaruda.com and there are links distinctly to my course website: <http://www.rama-edu.com/> - distinctly there. For those who want to get in touch - www.srigaruda.com.

What I am hoping to do today, Vanita, is talk about Ketú, and what I am expecting to show you is some presentations I prepared on the topic of Ketú. And touching one graha is a very elaborate topic. Everytime we touch one graha, we think it’s simple, but we’re touching a very elaborate topic, because the limits to which you’re supposed to examine that graha are not there, because you can see it from almost any perspective. So, what I wanted to do is catch upon some of the most important ways of touching a graha and specifically Ketú which is a very special graha in Jyotiṣa.

Introduction on Ketú

Distinctly, before I begin sharing the presentation: Ketú is holding a very special place in Jyotiṣa, because it’s not like the other grahas. It doesn’t behave the same way as the other grahas. You know, Ketú believes in the philosophy of that you can obtain everything by doing nothing. That’s Ketú’s philosophy, because Ketú is the mokṣa-kāraka. Mokṣa-kāraka implies the stopping of karmas, the end of karmas is happening, the finishing of karmas, not the purpose for which most of people are living in this planet, namely to live and to grow. Ketú is not interested in this growth. In fact, the dilemma is if Ketú had any say in you coming to this planet, it’s possible you may

not have even been born, if Ketú had his way. Ketú can be a very tough planet to deal with in charts. When Ketú has a say on a person's actual birth, they may not even be fully developed, because Rāhu wants you to be fully developed, because he wanted you to be born but Ketú stopped the process mid-way. So you can have birth defects because of Ketú, for example. If we look at it from the smallest angle. But Ketú's purpose is to bring us back to God. So, I am hoping to show how exactly we practically can use this, not necessarily speak about great great sages, who have achieved something magnificent within spirituality - I will show those charts how they did it - and then we'll also learn from how they did it, but so that we know, ok, so this is the way they did it, so we know how to do that, then we can copy/paste and do the same in our lives. So, I'm hoping to show that. A little bit to begin with.

Charakāraka

In Jyotiṣa, we have this topic of charakāraka. Where Parāśara has spoken of that there's charakāraka, and he specifically asks us to be attentive of the ātmakāraka (AK). Ātmakāraka is the king of the chart. And then Parāśara says there are either 7 or 8 charakārakas. When he says there are 7, he excludes both Nodes, and when he says there are 8, he excludes Ketú. So, no matter which charakāraka system you are using, he says Ketú is not part of it. Our tradition says, when you are using 8 - it means you are jivātma, that you are a living being, and you are using 8 charakāraka because there is a putrakāraka, and this putrakāraka is the one who is reproducing. If you exclude putrakāraka, you get the 7 charakāraka scheme which means you are not having kids. Does that mean that if you don't have kids that you are supposed to use the 7 charakāraka scheme? No. You are a human being, you have the possibility. Putrakāraka can also be mānas-putra, that means students, like Brahmā had mānas-putra, they are actually students. But Jadātmas, those who are not even having the possibility to reproduce, they will then exclude putrakāraka and will then have 7 charakāraka. So that means Rāhu can be included or excluded depending on your jadātma, excluded, or jivātma, included. When we speak of Ketú in this scheme, he is

just excluded. He is not there. He is not available. That is because these charakāraka are like bondages, chains, they are binding our body, they are binding our soul, we call them the 8 fetters, or 8 chains which are holding us, holding the soul in place, and the Śiva Purāṇa explains that these are, what we call, the āstamurti of Śiva who are worshipped to release us from these āsta bandhana (8 bondages) or at least to control these āsta-bandhana. I'm sure those who are more learned in other literature, will also speak of 9 bondages, 9 bandhana which include maya as a bondage. That is also part of the discussion here, because then we are talking about naisargika kāraka and navagraha scheme, the 9 bondages based on navagraha scheme, and there's aṣṭa-bandhana based on ātma, which is the charakāraka. So, Ketú is the only one saying, "I am not part of this". And he is also the one who is interested in leaving this. When we talk about directions in Jyotiṣa, there we say 8 horizontal directions, north, south, east, west, and then the ones in between, so then we get $4+4=8$. And then, these 8 horizontal directions are the directions of karma. Ketú's direction is also included in this, but it's neither of the horizontal ones, it's pure up. And so, when we speak of Ketú, he is the one who says, "Why should I be part of this planet?". Let us exit. That exit point is Ketú. In speaking about Ketú, we are describing whom is the exit point, how does he create this exit point, where should you go looking for this exit point, how to know whether life events in your life are accommodating or removing your exit point from you, making it less or more available. And I would like to add to this, we are discussing mokṣa and mukti and let's not get carried away with the idea that mokṣa and mukti is something you can only experience when you die, because the real topic behind this is called freedom. Freedom implying absolute freedom also in this life. How many of you work and work and work and have zero freedom in your lives? Or who don't work and also have zero freedom in their lives? How to know where you have to go to get that freedom? Where should you go to get that freedom? Ketú will tell us. So, even in this life, be free. That is the discussion we are going to have on Ketú today.

[The transcription starting from 13m:44s to 15m:20s is not included]

What to read from Ketú

What I'm interested in is that when we talk about Ketú, we have to first ascertain which signs it's related to. This is a big topic because whenever we talk about Ketú and signs and lordships, there are so many opinions. The first most prominent opinion is Ketú doesn't have any sign it belongs to, it doesn't lord any sign, it doesn't exalt anywhere and it doesn't debilitate anywhere, it is not really a graha, it is an imaginary position, it should not belong to any place. I can understand this view, but the thing is...the reason we are even entertaining the idea of Rāhu and Ketú having any placement and lordship rather in the chart is because that they are what we call the Nodes of the Moon. And the Moon, distinctly, is supposed to indicate those beings *uccha paśu* in this planet, the living beings. And the Nodes of the Moon are points in the sky which are supposed to show how the karma is rising to a high Node (Rāhu), and when the karma is going to a low Node (Ketú). So these are like the barometer of the Moon, the barometer of all the *paśus* in this planet. And we term them appropriately in English, we use the term "karmic control planets", which is a very appropriate term. And based on this role of Rāhu and Ketú, they also get signs in which they are showing how they are dealing with the karmic control of the individual.

Sign lordship

I would like to entertain a principle here before I speak of what this slide shows and this is a peculiar principle that, when you learn astrology from the beginning, you always learn lordship from the beginning. Pretty much, that's the first thing you learn. And then when you learn about the lordship, you are being taught, "Take Leo and Cancer as the king and queen of the zodiac. Leo is the place where the Sun is the king and Cancer is where the Moon lords as the queen. And then the adjacent signs to that will tell us the lordship of the remaining planets. Next to the king and queen is the prince, Mercury, so Leo is next to Virgo and Cancer is next to Gemini, so the prince Mercury lords Gemini and Virgo". And so on you'll be taught that, "Next to that becomes Venus, one of the ministers, the close,

interior minister, so Venus is lording Taurus next to Gemini and Venus lords Libra next to Virgo". And then we will move on and we'll get Mars, and Jupiter and Saturn in that order. Some people even use this to define the chakras of the body, that's a different topic, different time. Now, at this stage, when one has learned astrology and learned these lordships, then, at some point in time, you will, of course, have started asking, "What is the difference between Gemini and Virgo?". They are both lorded by Mercury, and then people come up with vary of solid methodology, Gemini is liked the 3rd sign from Aries, the leader of the zodiac, and Virgo is like the 6th sign, so the difference is that one is like communication, Gemini is communication-focused, it's an odd sign, it likes to talk, it's more extraverted, Virgo is more introverted, an even sign, and so on and so forth, we get symbols and what not. But imagine, if we already have the basis of the lordships started giving them different designations. Interesting? So, for those who have learned the lordships, try adding this to give a different connotation to the signs. Among Gemini and Virgo which both have the lordship of Mercury, in the tradition we say, Rāhu also lords Virgo. Now, Gemini and Virgo have a very different connotation. One is only lorded by Mercury, the other one is lorded by both Mercury and Rāhu. So, whenever I see Mercury in a sign alone, I treat it as if it's Gemini over there. If I see Mercury and Rāhu conjoined in a sign, I treat it as if it's Virgo is conjoined over there. It may be that these two planets are joined in Taurus, but now that Taurus has become like Virgo. Peculiar. So, how will this be useful? Let us say, somebody comes and they say, "Can you read my Lagna results?". Let's say, the person has Taurus Lagna, and let's say Mercury is in the Lagna, then I won't read the results of Taurus, I will go straight and start reading the results of Gemini for 1st house. Or try something a bit different. Let's say, Aries is the Lagna, and Mercury is in Taurus alone, has to be alone, then instead of me reading the results for Aries Lagna and 2nd house from Aries, which the ślokas will say, "Ok, their wealth will be like this because of Taurus, their speech will be like this because of Taurus". I won't read those results from Aries Lagna ślokas, I will go and see what are the Taurus Lagna ślokas because it's as if Gemini is the 2nd

house. And I will only read those ślokas pertaining to speech and wealth and family from the Taurus Lagna ślokas and I will take that one paragraph and add to my Aries Lagna prediction and remove the Taurus 2nd house prediction. So then, I can make a Lagna Chart with ślokas from different Lagnas and put together to get the right ślokas for this chart, because in this chart Mercury is in the 2nd house, it's not Taurus, it's Mercury there, so it's like Gemini over there. Similarly, what if Mercury and Rāhu would join in Taurus, then if it was Meṣa (Aries) Lagna, and I had to read 2nd house results for Meṣa (Aries) Lagna, then I would start reading Simha Lagna 2nd house results, because it would be as if Kanyā (Virgo) is in the 2nd house if Mercury and Rāhu would join. Peculiar, but this is actual Jyotiṣa, we are actually stylizing the chart to suit what is going on in the chart. Now, take this one step further.

Because I have only explained what we do for Gemini and Virgo. Now I have to explain Taurus and Libra. What is the difference? Have you ever heard of a planet which does not lord its mūlatrikoṇa sign? I have not heard of that. So why shouldn't Moon also lord Taurus? Because the mūlatrikoṇa of the Moon is Taurus. So, what is the difference between Taurus and Libra? The Moon and Venus are lording Taurus. And Venus alone lords Libra. So wherever the Moon and Venus are joined, it's as if Taurus is over there. We call it the Annapurna yoga, plenty of food. It's like Taurus over there.

How about Aries and Scorpio? We, in the tradition, say, Ketú lords Scorpio, so the difference between Aries and Scorpio is - Mars and Ketú joined and Mars and Ketú's lordship is purely of Scorpio, and Mars alone lords Aries. When you see Mars alone in the sky, think Aries, but when you see Mars and Ketú joined, think Scorpio.

Now, Sagittarius and Pisces. We say, Pisces, Mīna, is the sign of the ṛṣis. And we have ślokas telling us that Ketú can lord Pisces, so Sagittarius is pure Jupiter. And Pisces is Jupiter and Ketú. A pure ṛṣi yoga.

Then we have Kumbha (Aquarius) and Makara (Capricorn). Makara (Capricorn) is purely lorded by Śani. To Kumbha we add the lordship of Rāhu, so Śani and Rāhu are both lording that sign. With that, you have now differentiated all the signs' natures. None of them are the

same now, all of them are different. And we have to do so by adding a Node of the Moon or the Moon itself, so what was the addendum? The Moon or its Nodes. We start with karmic control planets and paśu janmam (animal birth) or human birth, for that matter, is like animal birth in a sense. So, the Moon and Rāhu have now changed the picture of that chart. And now just adding these principles here. What I am teaching is part of at least 500 year old tradition. And we have ślokas, there are many ślokas that are also being added to these. Parāśara has mentioned Rāhu and Ketú's lordship and exaltation, but he has not given all of them, at least in the ślokas we have. We have Gyān Pradīpikā which has also given some. There's Hora Makarand which has also given some. We have these books which are trying to explain what the lordships and exaltations and what not of the Nodes are. Gyān Pradīpikā is a bit of a sensitive topic, because there are many versions of Gyān Pradīpikā. Bear with also the translation when you read those ślokas.

Ketú's lordship

But with that, we have a paradigm that we use in the tradition which is not a new paradigm, it's an old one and we say: Ketú, specifically, is lording the signs of Scorpio, the natural 8th house in which karma is measured, and Pisces, where the mukti is supposed to happen, the place of the ṛṣis as well. Of these, Vṛścika or Scorpio is the svakṣetra (home) of Ketú, that's where he feels at home, that's where he feels most comfortable. Mīna or Pisces is where he does his job, that's the mūlatrikōṇa sign.

Ketú in signs

Every graha has a mūlatrikōṇa where it does its job, and a place where he feels at home. Sometimes, they are the same. Like the Sun, he has the same, his place of living and his place of work are the same, he lives in the kingdom, in the palace. That's why he is the king.

And then we have these oscillating purposes for the Nodes, because I said they are karmic control planets. So that means they change depending on the karma they do. So the three types of karma we

know in vedic principles are: **sṛṣṭi** (creation), **sthiti** (preservation, maintenance) and **saṃhāra** (destruction). Sṛṣṭi means creation, sthiti means to sustain which mean wealth accumulation essentially, and saṃhāra.

We are most interested in sthiti and saṃhāra, because we have already been created. But I am sure when people start getting more into the topics of conception chance, what we call Garbhādhāna, viśeka chance, these things, when these chakras or charts get more into for which have available ślokas for them in the śāstras, Parāśara notwithstanding. Then we can start differentiating between these, but this is important for the Nodes. Distinctly for saṃhāra.

For saṃhāra purposes (longevity/health): Ketú exalts in Leo, so Ketú gives longevity and prolongs the time period that you will be alive in the sign of Leo, that means he is delaying death, saṃhāra. And he is debilitated in Vṛṣabha (Taurus), so he is not good for longevity in Vṛṣabha (Taurus). Ketú can cause longevity problems in Vṛṣabha (Taurus).

For sthiti purposes (sustenance/wealth): This is where we should all be awake, we are human beings, we need to make sure the bank account is in order. For sthiti purposes Ketú is uccha [exalted] in Dhanu (Sagittarius), and nīca [debilitated] in Mithuna (Gemini). Which is better for wealth? Good question. Depends. Normally, we prefer that the Nodes are nīca [debilitated] in kendra for wealth, because malefics are better to have nīca [debilitated] in kendra for wealth. If they are not in kendra, you prefer the uccha [exalted]. This is important for wealth purposes.

For sṛṣṭi purposes (conception/creation) which we rarely use: Ketú is uccha [exalted] in Karka (Cancer) and nīca [debilitated] in Makara (Capricorn). I have rarely seen this been used but I was taught it. We have some principles related to this. This is where we start off the teachings on the topic of Ketú.

Having learned that beginning principle which I am going to employ in different ways in these presentations, we at least have the basis for what we call Ketú's placement and lordship, and coming from one tradition. I'm biased. I'm from a tradition, we use this. We use it every day. People have different opinions - I welcome them. As long as we

can put them to the test, I welcome them. I put my principles to the test every day. But if anybody has some different opinions on how they use them - feel free.

Ketú kāraka

Ketú kāraka. This is where we get to the next step of really using the Ketú principle, and this is important, because whenever we start reading charts, we have to understand what is the role of the graha in the chart. For example, we read Venus for relationships, nobody is in doubt about that. We read Mercury - among other things - for career, education more importantly. Some people will argue, and some people will say, "Well, if you are not knowledgeable, then how can you have a good job?". So that's part of the education into career whole paradigm. Similarly, we need some role that Ketú should play in a chart, because otherwise he is literally just a graha moving around in the sky, and we don't know how to approach him, we don't know how to personalize him. When should I examine Ketú when I read a chart?

Ketú is the kāraka for mokṣa and, more importantly, for **freedom**. Like I was mentioning earlier, **your personal amount of freedom**. Now, how does freedom look like? If we talk about something tangible in this planet, what does it look like? When you start looking at the globe as a whole, and you start differentiating between the countries and the cultures of the continent, of the locations, will you argue that, let's say, a place like Scandinavia people are very free in their thoughts and very free in their behaviors, and they do what they want, right? There's not too much of societal stigma in those countries, in that area. So don't you think they are behaving much more like Ketú, some people would even say they behave headlessly, some of the people there. Like when you hear about the youth from the street, what are they doing? They are doing what they want. They are partying, they are behaving crazy and then you start arguing, oh, we wish that this youth had more culture, we wish they behaved better, but they are using their personal freedom. So, when Ketú starts dominating over an area, it starts giving those people more personal freedom, and then you hope that that freedom is

within bounds, because the dilemma of giving people more freedom is that they can go out of bounds, they can behave headlessly, and that is also Ketú. He is the freedom giver for those areas. So you will see, let's say, for example I mentioned Scandinavia, that Ketú has a very strong role in that area of Scandinavia. It is having a strong predominance. Maybe one of the signs of Ketú has a say in that area, for example, Pisces or Scorpio is having a say on that area. If they are more occultists, then you would say Scorpio. If they are simply behaving freely and very focused on education and knowledge, and logic maybe also to some extent, the Jovian of the two signs will be more prominent - like Pisces. Whereas, if you went to a spiritually very focused country, for example, Ireland, where the kids also behave very freely, people also behave very freely, there's a bit less stigma, but there's a stronger history of aggression, and they have a lot more churches, and there's a strong, what we call, philosophy of priesthood, and churches and monks also there, then you have a place like Ireland which is more Scorpio dominant for example. So like that, Ketú is actually showing its results in such areas.

Ketú is not the primary kāraka for any house. When we talk about kārakas for houses, Ketú is not a primary kāraka for any house. Like if you go through the house kārakas

House Kāraḱas

1H - Sūrya	7H - Śukra
2H - Guru	8H - Śani
3H - Maṅgal	9H - Guru
4H - the Moon (pradhāna), Budha	10H - Budha (pradhāna) and some additional Sūrya, Guru, Śani
5H - Guru	11H - Guru
6H - Śani (pradhāna), Maṅgal	12H - Śani

The Sun is the kāraḱa for the 1st house. Guru - for the 2nd house. Maṅgal - for the 3rd house. The 4th house - Chandra is the main kāraḱa, some people say Budha along with, but the Moon is definitely pradhāna, main one, highest, primary kāraḱa. Guru again for the 5th house. Śani, some say also Maṅgal, for the 6th house, but Śani is pradhān. The 7th house - Śukra. The 8th house again - Śani. The 9th house - Guru. The 10th house - Budha and some additional. Budha is mainly we use. But some people argue also Sūrya, also Guru, also Śani, but Budha is very much the pradhān there. Then labha bhāva, the 11th house - Guru again. Some will argue Śani, but Guru is the pradhān kāraḱa. And finally for the 12th house - Śani again. So, Ketú is not mentioned, Rāhu is not mentioned. None of the Nodes are mentioned, because they do not become **primary (pradhāna)** kāraḱas for any house - they become secondary kāraḱas. Now this **secondary** or **sūkṣma**, subtle is the more appropriate word to use. Sūkṣma, subtle kāraḱa.

*For every house there are primary (pradhāna) kāraḱas and secondary, subtle (sūkṣma) kāraḱas. Ketú is the kāraḱa for mokṣa or liberation/nirvana as the kāraḱa for the 12th house. Ketu is not the pradhāna (primary) kāraḱa for any house, and instead is the sūkṣma (subtle) kāraḱa for the 4th, 8th and 12th.

4th house: conjoined properties, such as apartments and townhouses.

8th house: mistakes (due to ignoring and disregarding people or objects)

12th house: meditation and mokṣa

Ketú and the 4th house

Ketú is sūkṣma kāraka for the 4th house, the 8th house and the 12th house - the mokṣa trikoṇa actually. Practically, it doesn't sound very much like mokṣa when I use Ketú as kāraka for the 4th house, because I will use it to see conjoined properties such as apartments and townhouses. Distinctly, Ketú likes to put people in structures close together when he makes people live together. So, this is the other side of Ketú. Like insects in one big castle, like **anthill**. Ketú can make the anthill and can make people live in anthills. And how does he do it? He does it through apartments, flats, townhouses, condos, anything which is in a conjoined housing situation, that's Ketú's role. So people who earn from that, who will live in that, they will have Ketú playing a very important place in their chart. Many people live in conjoined properties nowadays, it's a huge part of the infrastructure. So that means Ketú is playing a bigger role in such places.

Ketú and the 8th house

Ketú is also responsible for the 8th house. But herein he is talking about karma. The 8th house is where you perform adharma. Dharma is the 9th house, so the loss of dharma is in 12th from the 9th house. What's happening here is that in this role, we say that Śani is the pradhan, main kāraka, but then you have Rāhu and Ketú, who are also having a role. And they have two different roles. What is adharma? Adharma means that you have not done justice, you have not done the appropriate and right thing to the individual indicated by the 8th house. For example, take simple, simple steps: if you have Makara (Capricorn) Lagna, then your 8th house is Simha (Leo), Sūrya (Sun) is the lord. Without even knowing anything more, you can make a prediction for Makara (Capricorn) Lagna: they will not do

the right thing to their father, they will not do right by their father. Simple, simple prediction. If you have a different Lagna and Sūrya is in the 8th house - no, you are not treating your father properly. Chandra (Moon) in the 8th house - it is mother, even lording. Mother is the one who you are not doing justice to. Maṅgal (Mars) - siblings. Budha (Mercury) - friends. Guru would indicate teachers, mentors, even children. We are taking straight kārakas here. Śani indicates self actually, if Śani is in the 8th house or lording the 8th house - usually the person is neglecting their own body. Śani is, what we call, one of the sthira kārakas for the self. So, you are not doing justice to yourself if Śani is the 8th lord or is placed in the 8th house. A person should do detoxification, if they start doing that, they will have very good health.

Vanita Lenka: It's a secret house also, so you know, Ketú is also secrecy. The 8th house.

Visti Larsen: Yes, there's that part of it. I will explain that in a minute, so I'll get to that.

What Rāhu and Ketú are doing to the person in this regard or, before I say anything I should say:

If Rāhu is in the 8th house - the person doesn't do proper to foreigners

If Ketú is in the 8th house - the person doesn't do justice to people of their own community

Rāhu is outside the border, Ketú is inside the border! We always talk about foreigners and Rāhu, but what about Ketú? **Ketú is your own people, so Ketú indicates your own countrymen.** If Ketú doesn't like you, he will throw you out of the country. Peculiar. That can happen also.

So, you can have these planets in the 8th house or lording the 8th house, but how does Ketú become a kāraka? Ketú becomes the kāraka for showing how you disregarded somebody out of a mistake. You weren't thinking.

Like, you can have Sūrya (Sun) in the 8th house, and you can do two types of karma to your father:

One is mistake - Ketú, you disregarded, you didn't think about. The other one is - Rāhu, you deliberately did something wrong, and that's

also a problem. So we have Rāhu as a kāraka for that as well. Maybe, if, in a chart we knew that Sūrya was in the 8th house, and you saw that the problem with father, I could read where Sūrya is from Ketú to see where you are making mistakes with your father for example. And from Rāhu to see where you do injustice. Like that. That's how he becomes kāraka for the 8th house.

Vanita Lenka: You were saying something about the secrecy part. What was that, Visti?

Visti Larsen: Yes, thank you for reminding me. So, secrecy, admittingly, is also seen from the 8th house. But there is a difference in how you approach it, because if you see the 8th house from the Lagna, you are seeing how the person is treating secrets. This could be, the person works with secrets. What's one way of working with secrets? You could be working for secret services. But if it is work, there should be a link between the 10th and the 8th house. It could also be somebody who is doing research, unravelling secrets, so that's somebody who is doing mining, researching - that's also an 8th house activity. So Ketú, associated with the profession, the 10th house and the 8th house, can indicate somebody who is working with something which is within secrecy, and Rāhu can indicate - within research. But, whether something is kept a secret or not in a person's life, that does not depend on the 8th from Lagna, but the 8th from the Moon. Distinctly, the 8th from the Moon shows what is this person keeping secret, what is the biggest secret of the person's life. See the 8th house from the Moon. So, that's an interesting part. It also shows what a person wants to keep secret. The 8th from the Moon, because the Moon represents your consciousness.

Vanita Lenka: So you want to speak on the 12th house anymore? You want to elaborate?

Visti Larsen: I will actually be speaking on this. It was not in the slides. I will be elaborating more.

Ketú and the 12th house

When we talk about the 12th house, there can be an aspect of loss there, but there's also an aspect of spiritual growth there, the faith, what we call, faith in God. The strength of the 12th lord can tell us

how much faith the person has in God and in their Iṣṭa-devatā. So, I will be touching this a bit.

ALL ABOUT KETÚ PART 2

Ketú kāraka afflicted: a curse of sādhu

Having spoken previously, Vanita, about Ketú kāraka, which I promise I'm going to show how we use Ketú kāraka, because it's a bit more elaborate what I want to show, but it is based on Ketú kāraka. When we talk about kāraka in a chart, everybody talks about, "Oh Venus is afflicted in a chart, oh boy, relationship problems". So, instead of me going to a different realm, go and talk about Ketú from a different perspective, I need to talk about - just like Śukra is the kāraka for relationships - Ketú is the kāraka also for something. But just as we talked about Śukra afflicted causing relationship problems, what happens when Ketú is afflicted? So, we also need to know that. And then also, I'm elaborating that Ketú can be afflicted - that's also an important part of this. We say, If two or more malefics have aspect - which I'm speaking of is graha drṣṭi - on Ketú, so that means Maṅgal having 4th, 8th or 7th drṣṭi on Ketú, Śani having its 10th, 3rd or 7th on Ketú. So when you have two or more of these pāpa grahas [Sun, Mars, Saturn, Rāhu] - I mean graha drṣṭi on Ketú - we call it a curse of sādhu. Now, I will admit, it could be a curse of sādhu or it could also be a slightly different curse. I will explain the difference.

You see, Ketú among the people in this planet, it's supposed to indicate those who have renounced [sādhus, sannyasins, monks, nuns]. When two malefics aspect Ketú, it means a sādhu is very angry with the person. It could be a nun, it could be a monk, somebody who has renounced. And when this anger comes upon the person, certain results will happen in a person's life. There will be slight variations as to how it manifests in each person's life - slight variations - but the certain topics certainly become prominent in their lives. Distinctly, we expect that because Ketú is the natural lord of Scorpio, anybody who has Ketú afflicted will be having concerns about their health, natural 8th house. So, you can see my derivation. Pisces is the natural 12th house, Ketú is supposed to lord that sign.

Such a person can have problems in their marriage, if Ketú is afflicted. And note, I'm not asking about Ketú aspecting another graha, it is Ketú being aspected by another graha. Mars must have dr̥ṣṭi on Ketú, Śani must have dr̥ṣṭi on Ketú, Rāhu always has dr̥ṣṭi on Ketú - he is in the 7th from Rāhu. So, you just need one more negative graha, and that's it, the curse is there. But it is not always the most prominent part of the chart.

For example, you may have, let's say, Rāhu having dr̥ṣṭi on Ketú, Maṅgal having dr̥ṣṭi on Ketú or something like that. But there could be another graha which is more afflicted, then that's the curse, and Ketú is not the curse. You must always take only one curse in the chart: not 2, not 3, not 4, take one. Take one main curse and then focus on that. But sometimes you get charts when nothing else is there except Ketú's affliction, then it is a curse of sādhu. And like I said, they will complain about issues with marriage. Does it mean issues always in getting married? It could also be that they are married and they have an affair or they are married and somebody else enters their life and wants to have an affair with them, or they are married, then they divorce and want to get married again, and that's a problem. Because the 12th house indicates the engagement process. The 7th house is the person you marry, you marry them over there, but there is a process of you getting engaged to that person, so the 12th house is where you find the new partner. To find a new partner, you need to go to the 12th house, Pisces, that's where the engagement happens. So, Ketú being a lord of Pisces can bring problems in finding the partner. Jupiter also lords the natural 12th house, so when Guru is afflicted, it can cause problems in marriage as well as in getting married. So, both Guru and Ketú have their say in the chart. Now you know why Śukra - when it is afflicted - causes issues in relationships. It is distinctly because it is that natural 7th house lord. You'll know if Śukra is afflicted, the person can have health problems. The reason is because it's also the lord of the natural 2nd house, Vṛṣabha [Taurus], where your food comes from. When you read Śiva Kāma Vipāka, it will say, "Śukra kalatra śāpa", there's issues with health and there's issues with marriage. I'm now speaking about Ketú in the same regard, in the same way.

Some things you need to be attentive of when you see Ketú afflicted: This is very problematic in a duṣṭhāna. If Ketú is in a duṣṭhāna and afflicted, it is very likely the main curse, unless there is another graha in a duṣṭhāna afflicted, it is a curse of sādhu which is bothering the person. This should be treated as the primary focus of the chart reading, unless a benefic joins Ketú, then don't worry, it is the benefic which is the problem and not Ketú.

Vanita Lenka: So, you mean to say that whenever Ketú is in a duṣṭhāna or any other houses apart from the dhana bhāva, which we will be coming to later, so it is afflicted if it is aspected by the negative grahas, right?

Visti Larsen: Exactly. So, two things: Ketú must be afflicted by minimum two grahas, one graha - I say forget it. But it needs two grahas. Rāhu is already afflicting all the time, so you just need one more to join the party. Now, then, if it is also that Ketú is in a duṣṭhāna, then we really need to talk about it. Then it's a problem.

Vanita Lenka: But is there a logic why a curse of a sādhu arises?

Visti Larsen: Only because Ketú indicates all those who have already renounced. They have already decided to go to God.

Vanita Lenka: So, you mean it is the curse from the past lives because Ketú is [afflicted]?

Visti Larsen: It's always a curse from the past life.

Vanita Lenka: From the past life and nothing in the present, right? Because some people don't buy this, that there is a past life: [They say], "Please tell us what exactly we have done in this life and how can we rectify that?". There are some people...

Visti Larsen: Yes, but the thing is if you have a birth chart, nothing happened before the birth chart other than the past life. So, as soon as we start reading the birth chart: you are not reading anything other than past karmas. If you want to see what happened in this life, you have to draw a praśna chart. Then you can see what has happened from birth until this date. Just by reading the birth chart, you are actually accommodating a past life has existed, because nothing happened before. Everything that is in the birth chart is a result of previous actions, events that have already transpired to accumulate now. Did you know that in the birth of a child, the chart of the child

shows all the karmas the parents have done until the time of the birth of the child.

Vanita Lenka: That is the basic foundation of astrology - the karma theory. That is the basic.

Visti Larsen: Exactly. You see, a child can have their own karmas coming into the life of the parents of the family. But the family is very interested in and the family astrologer is very interested in: what is that birth chart going to be of the child which is coming because it is telling us in which direction the karma of the parents is going, because they have done something, also, to bring this child into their life, so the child is a stamp of how well have you done so far, how is your process so far. So, it's all about what has happened previously. So, when people say they don't believe in a past life, I say, no problem, I won't tell you what happened in your past life, I will tell you what is the result of those actions in this life, because it will impact this life in some way. I'll say it's a curse of sādhu, now the question you really asked was, "Does the person see some indications of issues with sādhus in this life because of that curse?". Not necessarily, but they will see issues with their own countrymen. Ketú, remember, [indicates your own countrymen]. They will not feel comfortable in their own country and they will want to leave that country. What is very good for such people? If they can make it to a positive by marrying a foreigner, being with a foreigner, a relationship with a foreigner, then Ketú becomes very auspicious in the chart, because then Ketú doesn't bother them.

And then I say here, Ketú in a dhana bhāva (2, 5, 9, 11) and afflicted can make the person extremely wealthy from property, provided one benefic also aspects or joins. Does this mean the curse is not there? No, the curse can still be there. The difference is that the curse will later become digested and turn into a positive, with time. They will still have some issues, but it's a bit more easy for the person, if it is in dhana bhāva.

[Slide text: Ketú kāraka - afflicted

If two or more malefics aspect Ketú - a curse of sādhu arises!

-Ketú indicates those who have had their last rites performed, viz. demised souls, monks/nuns and sannyasins.

-The person suffers from diseases (Scorpio is natural 8H) and difficulties getting married (Pisces is natural 12H) - (Refer Ketú and signs later)

-This is very problematic in a duṣṭhāna (3/6/8/12) and should be treated as the primary focus of the chart reading, unless a benefic joins this.

-Ketú in dhana bhāva (2, 5, 9, 11) and afflicted can make the person extremely wealthy from property, provided one benefic also aspects or joins.

-When this affliction happens, draw the Ketú Chakra to understand how life is impacting the person.]

The bhāva theory

I have not mentioned kendra, that's the last houses I did not mention. If you notice here, duṣṭhāna I've mentioned and dhana bhāva I've mentioned, but I have not mentioned kendra. If I mention kendra, I've got all the houses. Now, if Ketú is afflicted in kendra, usually it shows that the finances are shaking. And it's really a process of managing finances, because when kendras are afflicted, it also implies that there is some instability in sustaining the person's life. And this is really how we differentiate. Kendra is your foundation. Dhana bhāva is the wealth which feeds that foundation, and duṣṭhāna is that which is removing the foundation. So, if the kendra shakes, the foundation is also shaking.

These are the three ways (kendra, dhana bhāva and duṣṭhāna) I like to put across the bhāva systems. People like to differentiate kendra and koṇa as one group, no, no, kendra is one group, dhana bhāva and koṇa are in another group by themselves, because, you know, we are supposed to be all living on this planet, and I was taught that this planet is, this Bhū-loka (earth plane) is like the mūlādhāra chakra. And this mūlādhāra chakra is just like a lotus, which has a root underwater, so just like that we are bound to this planet through gravity. And this mūlādhāra chakra has only four petals coming out. These four petals are the kendra houses. Everything else is water. And the koṇa (5,9), distinctly, is the sunlight which makes the petals of this lotus open every day. The 2nd and the 11th houses is the

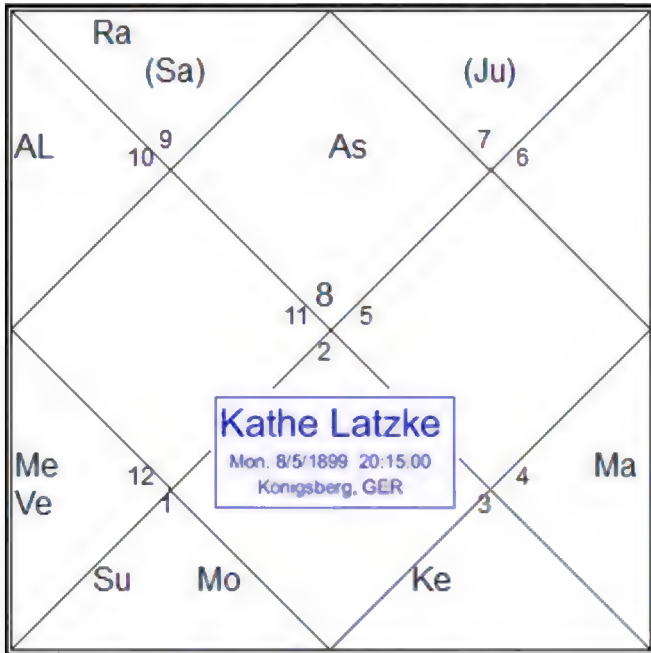
other food that feeds that lotus to keep it alive every day. So these are dhana bhāva. Some dhana is coming from the sky in the form of light, some dhana is coming from the water and the earth in the form of pṛthvī which is earth and jala which is water. So these are feeding this lotus that is our mūlādhāra chakra, and these kendras are the pivot of that - they are the most important. Everything else is water. Everything else is wishy-washy because these dhana bhāva sometimes the light will not come because of shade, sometimes the water will be dry, sometimes the earth will not be appropriate - these dhana bhāva are really causing a mess. And then what if there are unwanted circumstances, storms which come, what if there are droughts, what if there is desert in the vicinity, sand which is blowing over the water and ruining the lotus petals and things like that. That's all duṣṭhāna. The whole bhāva theory can be explained like that. That's the way I look at it.

Vanita Lenka: And our body itself is, you know, 70% water.

Visti Larsen: Yes, very important for us. Some animals don't have this problem. But we do need water. The amount of water in our body is actually the definition of our age. Like, when we are younger, we have more water in our body, when we are elder, we have less water in our body - we dry out. And some people would argue, if we can continue increasing the water in our body, then we will stay young - is good reason to drink more water.

When this affliction happens, draw the Ketú Chakra to understand how life is impacting the person. So, I'm going to explain the Ketú Chakra, but before that I'll explain the affliction. So, we'll start with one chart.

Example charts: Kathe Latzke



[Slide text: 1L Ketú afflicted in the 8H → very rebellious to their own detriment. Member of the German Communist party. She was arrested in 1935 and died in 1945, spending most of her time imprisoned. 12L Venus is in 10H from Ketú → marriage depends on work. Worked with her life partner. 15 years life partner was the head of the Communist party, but they never married or had kids.]

Her name is **Kathe Latzke**, she was a nazi-resistance fighter, a German nazi-resistance fighter, distinctly, she was part of the German Communist party, fighting the nazis takeover of power in Germany. So, she was in essence fighting the nazis before everybody else was. In her chart, I notice that Ketú is placed in a duṣṭhāna, remember, we are careful now? It's in duṣṭhāna. And it is having the affliction of Rāhu, of course, but Śani has joined Rāhu, so it's also sharing the dr̥ṣṭi on Ketú, so because of that this is a curse, this is a full-blown curse. Now, as a result of this, we should start interpreting this.

We should expect two types of results mainly: number one, we should expect issues with health, and the other we should expect

issues with marriage. So, health and marriage. She had a life partner for 15 years, but never married him. More importantly, Ketú is interested in giving marriage for the sake of having kids, because he is interested in creating a new family. It could be having kids, it could be having in-laws - he wants the expansion of the family to happen. That is Ketú's role. Actually, we use Ketú to see how your relationship with in-laws is going to be. Ketú is all about that as well. That's how Ketú bridges the gap to the new family. So, when you see such a position, maybe the person did not marry or maybe they did not expand their family. She did not have kids, by the way.

Going a bit further, this Ketú in her chart is the Lagna lord in the 8th house. So, could it be that this curse is something that she is bringing upon herself? Lagna lord is what you are doing. So, maybe you are bringing up your own curse. So, if I say she was a rebellious person, does that make a person a freedom fighter? A freedom fighter, a rebellious person, could be rebelling against the norm. Not everybody rebels against the occupation, but she was rebelling against the dictatorship of the nazi party, so this is what she was doing. She was rebelling and she is accomodating this behavior, so that means she is encouraging her own curse.

Distinctly, her life partner was the head of the Communist party in Germany. So, she not only chose not to marry, maybe the partner also didn't accommodate that, she also chose a life partner who was the head of the Communist party, fighting the resistance against the nazi dictatorship. She is a freedom fighter and she is going to get beaten for the freedom fight.

When she came to the year of 1935, she was arrested by the nazi party and put in jail. She spent the next 10 years in and out of jail, and finally died because of typhus that she got in jail. So, you can see the health problem that came out. Distinctly, she only managed to spend about 2 years in jail before she got typhus and her legs also got dropsy. That means she was really terribly treated in jail, obviously, quite terribly treated. And she spent most of her time after that just dealing with her health problems and avoiding jail because she was still fighting the resistance up until the year of 1945 when she died due to typhus.

Vanita Lenka: I'm sorry to interrupt you. Do you think the cause could be that she was born in Ketú daśā? Was she born in Ketú daśā, because the Moon is in Aries?

Visti Larsen: I would have to check that, I don't think the Moon was in [Ashwini?].

Vanita Lenka: It could be one of the reasons, because, you know, we must see if the daśā of Ketú, you know, if somebody is born [in the daśā of Ketú], then they have these kinds of problems...

Visti Larsen: Distinctly, to answer your question, I would not necessarily be interested in the mahadaśā they are born in, in this case, because the antardaśā of a person's birth tells me something about a major cause or purpose of them coming into this planet. I would be very interested which antardaśā she was born in, because this would tell me in which direction her life is going. Small thing. What is your bhukti? Bhukti also means your food on this planet, what you will eat in this planet. The bhukti (antardaśā) at birth would tell us that.

Vanita Lenka: That's interesting.

Visti Larsen: Now, this is what I wanted to show: some easy standard..this is one way that Ketú can result in charts, this is one way that it can give results in charts. Somebody is going to tell me, "Visti, she was having a life partner for 15 years, that doesn't sound too bad". I will say, that looks good from the perspective of relationships, she just never married, and there's something very dire which happened to her spouse before she could ever solidify the relationship even further.

When she was arrested in 1935, she survived the arrest and her husband [partner] died in the arrest. In 1935, she is about 35 or 36 years of age. Terrible. Being arrested, spouse dying, you getting ill, 10 years later you die because of the ills you got, when you were arrested. How miserable. So, Ketú can be quite terrible in such circumstances.

Now, make sure when you check for such cases, I know, people are going to say, "Oh my goodness, my Ketú is in duṣṭhāna", so you say, hold on, hold on, is it afflicted? If it is afflicted, we have to [...?]. And, also, in this chart, the affliction is coming from Rāhu and Śani, they

are very fond of putting people in chains when they are together. So, it's not just that it's Ketú afflicted, it's the way that it was afflicted by these two planets that it became so negative.

Vanita Lenka: And you said that she had a problem in her legs, lower limbs, right?

Visti Larsen: Yes, it was leg problem. That's right, that's the reason. So, the planets afflicting will also show how the problem is coming up. Somebody is going to say, "Visti, you said Ketú may be lording Pisces, here Pisces is the 5th house, the lord is Ketú, maybe that's the reason why she did not have kids. I will not say no to that. There are some other things in this chart which I look over for that, but that's one of the signs, that this distinctly is manifesting through an issue with having kids.

Vanita Lenka: Even I've seen with this position: the lord of the 8th goes to the 5th, this problem happened. Even that.

Visti Larsen: There's actually a parivartana.

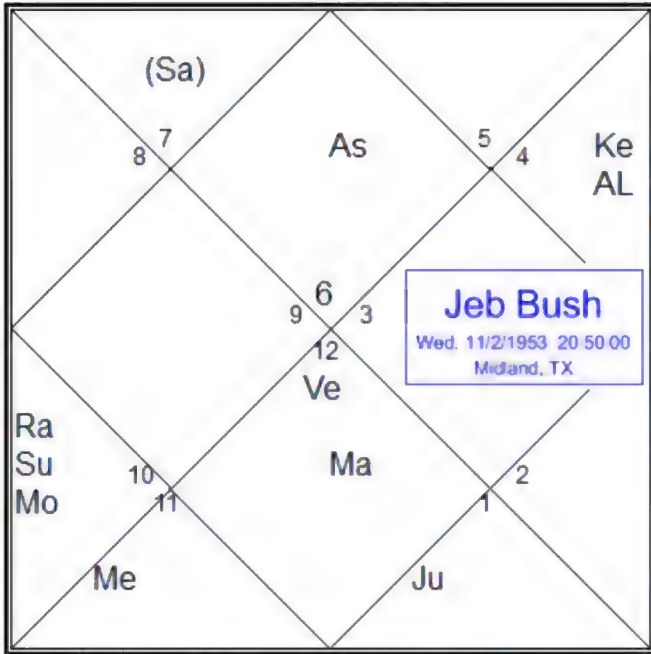
Vanita Lenka: There's Rājayoga also forming in the trine.

Visti Larsen: That's right. That's right. We would, however, say if nīca-bhaṅga Rājayoga is happening in the 5th house, she has to let go of the 5th house to get that Rājayoga.

Vanita Lenka: True. Right.

So, I'm going to show another example of a bit opposite situation.

Jeb Bush



[Slide text: Ketú in 11H is afflicted by Saturn, Rāhu and the Sun. At age 27, he is employed in real estate in Florida and becomes extremely wealthy from commercial real-estate. Used his proceeds to invest in mobile broadband, water pumps, footwear and fire equipment that makes up his main wealth]

In this chart, I've chosen a very different person. Jeb Bush. Very different. He has Ketú in the 11th house, so he belongs to the dhana bhāva category. Śani is having dr̥ṣṭi on this Ketú, and Rāhu, of course, is as well, Sūrya will have 7th house dr̥ṣṭi, he is also considered a pāpa graha, but one benefic, Chandra, is also there having dr̥ṣṭi. What people don't know so much about what Jeb Bush is: his main wealth came when he, at the age of 27, was employed in a real-estate agency, and within a few years of being employed in that, he became extremely wealthy, and he became a partner in the same real-estate agency and got 40% of the profits. What was that we said about Ketú? Ketú indicates conjoined property. So, distinctly, we are seeing that a massive amount of wealth is coming from there.

Then he started using that to invest in mobiles, broadband, you could maybe infer he would get into different types of companies related to cell-phone technology. Ketú has to do with IT and things like that, communications of systems, like computers that are communicating. Small watches we say are Ketú, micro-processors. So, Ketú is indicating such earnings. Then he got into water-pumps, and then we say, "Accha, how does Ketú have to do with water pumps?". No, no, it's in Cancer, Cancer has to do with water. Then - footwear. Ketú has to do with the lowest part of the body, so it could be the feet maybe, maybe that's the reason. And then we say fire equipment..What is fire equipment? It's not fire equipment, it's water equipment to put out fires, that's again Cancer over here. This makes up his main wealth before he even entered politics. So, that's a big part of his life, that Ketú. Do you know that his wife is from Cuba? She's not American. She is from Cuba. So, somehow he made Ketú auspicious.

Vanita Lenka: This is the second chart in a row that you have taken with Venus exalted.

Visti Larsen: That was not, you know, to show that. Obviously, we can see one person with Venus exalted who was blessed, and the other who was not so much, and we don't know who, which of them that is, but...Some people argue politics is not [...?], but, nevertheless, the idea was here to show that it's Ketú that in each chart is quite different, but it's both are afflicted. So, that's an example of using Ketú when it comes to curses.

With this, I now start entering into the Ketú Chakra, because without the Ketú Chakra, we are really not doing anything. We are just seeing Ketú afflicted and we are tiptoeing into the chart. When we do the Ketú Chakra, we will start understanding the chart better. So, in the Ketú Chakra, I have to speak about the Ketú's reversal.

ALL ABOUT KETÚ PART 3

Ketú's reversal

We say there are 2 types of chakras. One is called **the Skaṇḍa Chakra** and the other one is called **the Gaṇapati Chakra**. This is used in the daśā systems (like Kālachakra daśā), most prominently used, but the idea is that we have a chakra which is going forward, what we would call vṛtti, regular, Paravṛtti Chakra, and then we have this Viparīta Chakra, that Ketú is responsible for. In Jyotiṣa, especially when we learn Jaimini, we learn that Śani has this power to make everything go forward. Śani is like Brahmā, he says, “Accha, everything shall be moving forward, everything will go forward”. Step by step like the elephant, will go boom, boom, boom, boom. One step at a time. All life will go forward, because he only believes in progress. Brahmā only believes in progress, so Śani is imitating Brahmā's attitude. Ketú looks at the zodiac and he says, “Accha, look, look, this mokṣa is very close to the Lagna, this 12th house, so why don't we go backwards right away, let's skip all these steps”. He quickly did his analysis. Brahmā says, “No, no, only after covering 11 houses, will you get to the 12th house”. And Gaṇapati (Ketú) says, “But you know, it's right next door. Let's go straight to the 12th”. So Ketú has this reversal power. This has many meanings.

On the one hand, it means that Śani and Ketú are the two grahas which can decide directions in life. So, who tells you direction? Guru tells you direction, yes? So, that way Śani and Ketú can act like gurus sometimes, not always. You prefer not to have either of them as your guru, because they don't seem to be giving much knowledge, they just tend to show “go forward” or “go backwards”. Guru and the other grahas are more interested in studying something, whereas Ketú and Śani – they give direction. So there's some hints as to what we do with that.

The Ketú Chakra

[Slide text: Ketú Chakra shows the roadblocks towards mokṣa

- Mokṣa is any type of freedom, not just after death, but in this life itself. How much freedom do you have and what is inhibiting it? Ketú

also brings the in-laws, and the same Ketú Chakra is relevant in examining this.

- 2H, 4H and 11H from Ketú are the biggest obstacles.
 - 12H, 10H and 3H from Ketú are the enablers towards freedom
 - 7H from Ketú (Rāhu) is attempting to cause rebirth
 - 5H and 8H from Ketú are the wrong prayer and loans which are stopping you
 - 9H and 6H from Ketú can open the doors through Guru and Seva
- For any other graha, these houses cause the reverse results. Ketú reverses everything]

The Ketú Chakra shows the roadblocks towards mokṣa. I am going to treat Ketú as Lagna now, I am not going to treat Lagna as Lagna, I am going to treat Ketú as Lagna. And then I am going to start reading the chart, and then later on figure out what this chart is from the original Lagna to see what activities are enabling or disabling the mukti. That freedom we want, that personal freedom or mokṣa eventually. Some would argue you need to practice mokṣa in this life before you get used to it in the afterlife.

How much freedom do you have and what is inhibiting it? Ketú also brings the in-laws, and the same Ketú Chakra is relevant in examining this: your relationship with the in-laws. Distinctly, in this Ketú Chakra I will give the most important principles.

2nd, 4th and 11th from Ketú

The 2nd, 4th and 11th houses from Ketú are the biggest obstacles. Why?

Eating is an obstacle, **2nd house**, food is an obstacle towards spirituality. **4th house** – comfort, vehicles. **11th house** – gains and gifts are the biggest obstacles. So for this, how must you behave? You must do the opposite.

2nd and 12th house from Ketú

Opposite the 2nd house is what we call the 12th house (what we call the scale). If the 2nd house is weighting a lot, that 2nd house of eating and food, you must do the 12th house: you should stop eating, you should fast. **The 12th house is the house of fasting.**

So, the 12th house is enabling spirituality - from Ketú. From Ketú the 12th house is enabling spirituality, whereas the 2nd house from Ketú is making your pockets very heavy or making your belly very heavy and you cannot do mantra.

Fasting and mantra practice

In this we learn about something called “kīlaka”. Every mantra, every spiritual practice has a kīlaka (“lock”). You need a key to open this lock. You have to perform utkīlana (“unlocking”) of a mantra or utkīlana of a spiritual practice.

That utkīlana (“unlocking”) can be given by the guru, but it’s not just a spiritual transmission, it’s also a habit. For example, the kīlaka (“lock”) is supposed to seat in the navel. When you do mantra, it seats in the navel. And, distinctly, if you have eaten food, then the kīlaka automatically locks. That means that no mantra will work after eating food, because the navel is where the food will be digested, so if you eat food, and then you do a mantra right after, the mantra won’t work. So a practice that is followed by the brahmins is they will do their mantras in the morning and they will not eat food before that. They will go to the bathroom before doing their mantra and mostly they will drink water. That’s it. To ensure that they are having constant utkīlana (“unlocking”) of their mantras. The more we practice fasting, the more we become in control of this lock which is in the navel. And this is the most primary lock in the 2nd and 12th houses. So, a minimum before you do a mantra, you should not have eaten in at least the **one hour** preceding that. Minimum. Somebody gets up in the morning, “Accha, let me have my tea and coffee before I sit for japa”. Forget your japa, it’s not going to work. Your mantra is out. It’s not going to work. The devatā checked out. He (the devatā) said, “Accha, he is putting that into his mouth, see you tomorrow, let’s try again”. So, that is why they say, “Don’t eat. Fast before seeing the devatā. Fast before doing the japa”. And at least if you are having this japa later in the day, you need **1 hour** before that, **before the japa**. Water is allowed. That’s why so many people do this in the morning. So, this is how Ketú is teaching us: how to perform the utkīlana (“unlocking”) through the 2nd and the 12th house.

4th and 10th house from Ketú

Now, the 4th and the 10th house. People don't notice this but the 10th house is where you work, everybody agrees with that, that's why we say, oh, let's look at career, let's look at work. But this 4th house is where other people are working for you.

So, 10th house – you are working

4th house – other people work for you.

Who was the first person you employed in your life when you were born? Your mother! She is doing the biggest job for you. And that is the 4th house.

Ketú Chakra teaches us: if you keep depending on others to do the work for you, you will be denied of mokṣa. There is only so much that your mom or another person can do for you to increase your spirituality. After some time you have to put in the work yourself.

Do you think that by employing everybody to do pujas for you that you will get mukti? No. Not at all. They will get mukti first. Then you. Maybe. That's the 4th and the 10th houses.

What is the other form of the 4th or the 10th house?

When you are sitting down or lying down, that's the 4th house āsana ("position").

The 4th house āsana is śayanāsana ("sleeping"). So, sleeping too much is not permitted. Yoga nidra is what people try to do to deal with this, but the 10th house is actually being awake, practicing, doing something, working. You need to be vigilant.

3rd and 11th house from Ketú

The 11th house is when you gain something. So all these nice houses are what is bad for us. The 11th is a gain house. You are gaining something.

Vanita Lenka: I was about to say the same: the good houses have become the obstacle houses.

Visti Larsen: Exactly. Truth be told, when you learn about these houses, you realize this is where one is sitting back and enjoying life. And Ketú says, "This is not permitted". In fact, some of the other grahas will hint that maybe this is not a good idea. I'll talk about that

from other grahas like Śukra and relationships - everybody wants to hear about, so I'll mention that in a minute. And now what we are being asked is: "Do not be the recipient, be the one who is sharing your skill, sharing your wealth, sharing your ability".

The 3rd house is the activity that we should be pursuing to counter the 11th house. The yogis, they have this very interesting practice to deal with this 11th house. They use breath control. They say, "One way of dealing with the heaps of one's karma is to do prāṇāyāma". "Heaps" means you have accumulated something, the 11th house is the accumulation. So what they do is they do prāṇāyāma. And they have certain prāṇāyāma practices which they say can remove all the karmas, through Nāḍī śodhanā distinctly. So, they practice Nāḍī śodhanā and Prāṇāyāma to avoid having to have the debt of accumulating too much in their lives. And so we know that these are the ways [12H, 10H & 3H from Ketú] that Ketú will give us more freedom. These are the ways. These are the main ways.

Vanita Lenka: Maybe it's the 8th from the 8th also - the 3rd house.

Visti Larsen: There's definitely a link. Yes, there's definitely a link, but this is where you are not the taker, you are the giver, you are using your own skills and sharing your own skills, like teaching people something.

2nd, 4th and 11th house from Śukra

Imagine, we take 2H, 4H, 11H houses from Śukra. Then I will say:

The 2nd house from Śukra – this is where somebody is feeding you in the relationship.

The 4th house from Śukra – this is where your spouse is running around and working for you in the relationship.

The 11th house from Śukra – this is where somebody is giving you more wealth, this can be also - buying you a car, buying you a washing machine, buying you a computer. This is where your partner is gifting you things.

And I will also tell you: these are the biggest obstacles in a relationship because a relationship is all about giving, not taking. If you are expecting to be given too much, you will suffer in relationships. If you are expecting that you should receive, it will also

be a problem from Śukra. So, maybe one should check where are the houses from Śukra, what are the activities which are actually making you more lazy in the relationship. These are the 2nd, the 4th and the 11th houses from Śukra.

This can be very good for wealth but what value is the wealth of Śukra if you are not happy in a relationship. The wealth really that we are interested in here is going to be the wealth from the Lagna, from the Ārūḍha Lagna (AL), so that's wealth. If people want to calculate how much their bank balance is, then we use these houses from there.

Now that these other houses - they are also important. The 7th house is the house of the biggest bondage. And the 7th from Ketú is Rāhu. So the biggest bondage is there, always.

5th, 9th, 7th and 2nd house from Rāhu

Lucky is the person where no planet is joined Rāhu, nothing is in the 2nd house from Rāhu, and nothing in the 5th house from Rāhu or in the 9th house from Rāhu, nor in the 7th house from Rāhu. From Rāhu: 5, 9, 7, 2. If there are planets in these houses [in the 5th, 9th, 7th and 2nd from Rāhu] – next life we will talk. If you have no planets in these houses, congratulations, you are a person who is free of desires or bhoga. Bhoga desires of Rāhu.

7th house from Ketú

Because the 7th from Ketú where Rāhu is - is the one who is trying to cause rebirth. And this is the biggest bondage. From this we learn: the biggest bondage is actually marriage. So the 7th house from Lagna is a big bondage house, and this is a problem and a blessing. It's peculiar. The 7th house is the person who will kidnap you. Every father will say, yes, the 7th house is the one who kidnaps my daughter. When my daughter is getting married, this guy is going to kidnap her. She is going to leave and be with him all the time and not with her family. So, every father will agree with me on this topic.

But the 7th house is the place where the main bondage is happening. And, truthfully, this term kidnapping is actually elaborated a bit more into actual kidnapping. We can see the actual kidnapping from the

7th house from Lagna, because that is where you are being taken away. If your Lagna is weaker than the 7th house, you are more likely to marry. And if it is a negative 7th house, it is not marriage, it is kidnapping. But if the Lagna is very strong, you don't actually want to marry, because your Lagna is so strong that you do not like bondage. Have you ever heard of that statement "I am not ready to settle down, I am not ready to be bowed down" in a relationship? That's somebody whose ego and Lagna is so huge, that they cannot allow that 7th house to dominate. Good and bad sides to both the houses. But the 7th house from Ketú distinctly is a big bondage. This can completely stop your freedom.

Vanita Lenka: So you mean to say if it is the 5th and the 11th house, then the creative self will get impacted [the 5th house] or fulfillment of desires will get impacted [11th house]?

Visti Larsen: I'm going to explain it in a few with more practical examples. Remember the example we have of Latzke, the freedom fighter? Rāhu and Saturn joined? What happened to her? She went to jail. That's a major bondage. Some people will say, therefore, **Ketú is the freedom kāraka, Rāhu is the jail kāraka.**

5th and 8th house from Ketú

The 5th house from Ketú is the wrong prayer. Prayer is something you wish to fulfill, you are praying for something to be fulfilled.

The 8th house is the debt and loans which are stopping you.

When you take a loan from somebody - that's a debt you will have to pay off either in this life or in the next life. If you don't pay it off in this life, you have to come back in the next life and pay it off. That's the 8th from Ketú. That's stopping a person.

9th and 6th house from Ketú

The 9th and the 6th houses from Ketú can open the doors through Guru (9th house) and Seva (6th house). Where the 9th house is telling you, "do not pray for what you want, pray for what you need". Cause what you want is not always what you need. The 6th house is saying, "Through seva you can overcome the debts". For any other graha these houses cause the reverse results. What do I mean by

that? That they are not obstacles, but they are blessings. But remember I said for Śukra it doesn't sound like much of a blessing if a person is sitting around in a relationship and benefiting. Some men will say, "No, no, please ensure my 2nd from Śukra is strong, so that my wife will actually put food from the plate in my mouth". Some men will say "this is perfectly fine", but I will say it is actually a detriment to the relationship because in the next life they will have to do the same to their spouse. Better to have balance. And Ketú is reversing everything and says, "The 2nd, the 4th and the 11th houses are negative".

The basis for these houses is based on argaḷā, by the way. This is the basis for these houses. So, we should get into some examples of showing this, and I am trying to show 2 charts in which this is depicted.

Ketú Chakra (image)



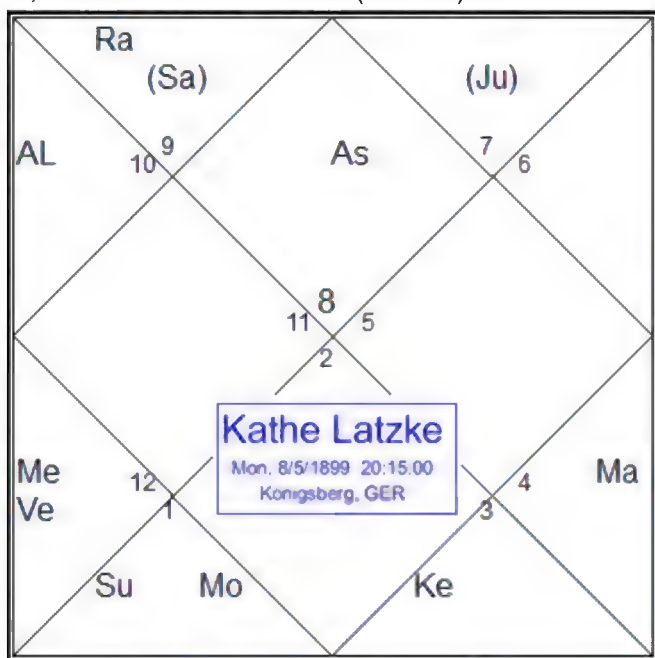
Eating doesn't necessarily have to be that you are actually having food, but the idea is a type of accumulation. And everything **RED** is negative in the chart here and everything which is **GREEN** or

BLUISH - that is positive in this chart. The primary houses we are interested in are these: the 2nd, the 4th and the 11th and the ones which obstruct these. They are the most important on a daily basis. But actually we can see all the houses.

ALL ABOUT KETÚ PART 4

Example charts: Kathe Latzke

We are going to combine everything we've learned so far to get a more elaborate reading of the chart. And so, having taught the Ketú Chakra, I go back to the same Kathe Latzke. Same person, all right? And now because she had Ketú afflicted, I am going to spend a bit more energy on her chart. I want to see what is this Ketú really doing. So, I notice, Ketú is here in Mithuna (Gemini).



[Slide text: Rāhu and Saturn in the 7th from Ketú causing severe bondage. Being in the 2nd/12th house from Lagna can cause bandhana yoga or imprisonment. The Moon and the Sun in the 11th house from Ketú show further hindrances. Being in 6h from Lagna

causes bone and lung diseases - suffered from dropsy in the legs and typhus after imprisonment.]

And then I also had this notice that, ok, Rāhu and Śani are afflicting. Where are they afflicting from? Cause if I know where they are afflicting from, I am going to get a very good hint as to what is going on. So, I notice that they are in the 7th house from Ketú. So, if you recall I said this is the place where the bandhana is actually happening, the rebirth process is actually being encouraged here, the person is being put in bondage and is having difficulty experiencing freedom. And these two planets are Rāhu and Śani. And I mentioned already: Rāhu and Śani are very fond of torture. When they are together, they like to chain people and do all sorts of nonsense. So, we know that this is what's been going on. And one more detail to this. If I now start examining this from the actual Lagna, then I see, ok, this Rāhu+Śani which want to do torture, all right, they are in the 7th from Ketú causing severe bondage, so the person is going to bound somehow. How do I know if it is not bound health-wise? How do I know if it is bound in jail? How do I know it is not a difficult time with one's siblings, could be, you know, if they were in the 3rd house from Lagna, there would be siblings who are giving problems.

So, I see from the Lagna this is in the 2nd house. We have this statement: Very malefic grahas in 2nd or 12th or 5th or 9th house from Lagna are causing severe bandhana (bondage), you know, like going to jail type of bondage. And she has it in the 2nd house. So, I know that this is actually bondage of going to jail, all right? So, in such cases then I know: this is that type of problem. Bondage can be of different types. Very different types. But either way, it is binding the person for a long time, ok? Now, some people will say, "But Visti, could also be bound in hospital, right? The 2nd house is still bondage of the body (2nd and 12th, 5th and 9th)". So, I will say, I need something more for this. I would start looking at something like, "Where is the kārakāṁśa?", "Where is the Kāraka Lagna?". And I will start seeing houses from there to know the result, all right? So, I didn't put up the kāraka Lagna here. The ātmakāraka, I think, is in Pisces, if I recall correctly, and I am interested in the 12th house therefrom. The 12th house therefrom is Kumbha (Aquarius). Kumbha

is lorded by both Rāhu and Śani. So, when this 12th house from ātmakāraka gets activated, then, you know, this is distinct jail time. So, bound in jail, not bound in hospital for her.

Vanita Lenka: One more thing can be there: because Mars is debilitated, so it's not any surgeries or hospitalization in this case, which (meaning Mars) is the kāraka for surgeries.

Visti Larsen: That's right. That's right. That we could also apply to that.

So, what if we took the Ketú chakra a bit further, 'cause all I did was see the 7th house from Ketú. But what if I looked at all the grahas? Let's try.

2nd house from Ketú is bad. Remember we said the 2nd from Ketú is bad? Mars is nīca [debilitated] over there. You know what? If you have Maṅgal (Mars) in the 9th house from Lagna, you are always trying to fight the cause of others. Like lawyers, "Oh, this person is suffering, I will fight for them in court". Very liberal people. So, she has Maṅgal over here in the 9th house from Lagna and it is in the 2nd house from Ketú. Did you know **if Maṅgal is in Karka (Cancer) or Vṛṣabha (Taurus), the person will never give up fighting.** Never. And, in fact, even after this person would leave this planet, they would still be fighting. And guess what? The war ended in 1945, so did her life. Very interesting, right? What a fighter. Imagine.

Did you know that Śrī Kṛṣṇa had Maṅgal nīca? Never gave up, till the last, never gave up, and these people - you could not win over them in battle.

But guess what's happening? Because this [Maṅgal nīca] is in the 2nd house from Ketú, it will deny mokṣa. This is a tough one. Very tough one. Fight and keep fighting and never give up fighting, but you will not get mokṣa because of that. Because you will still be fighting even in your next life. She will come back, Hitler will come back, she will still be fighting Hitler. For lives on end, keep on going, mokṣa is not there.

Now, what is the other bad house from Ketú? The 11th house. The Moon and the Sun are over there. This is in the 6th house from Lagna. This can relate to some disease, some illness. She had illness of typhus, typhus, I thought, was an issue with the lungs, is it?

I don't remember. Some bronxial issue. It is a very severe one, maybe it has to do with the Moon. The Moon has to do with the lungs. The other one is the Sun over here. Could be dealing with the bones. She had issues with legs. This was an issue in the bones, distinctly in the legs. Maybe we can infer. So, this is another hindrance. So her illness is also hindering her from achieving mokṣa. This is very unfortunate, that an illness does so.

What is opening the door to mokṣa? The 10th house from Ketú. Venus and Mercury are over there. What is this Venus and Mercury? Venus is exalted as the 7th lord. If the 7th lord [from Lagna] is in the 5th house [from Lagna], you will be deeply in love with your spouse. Deeply in love. So, the love she had for her partner was opening the door towards mokṣa, but she has to work for this [Venus and Mercury are in the 10th from Ketú]. So, she has to work with her spouse. As long as spouse was alive and she was working with her spouse, everything was fine. She was working for this, what we call the Red Cross today, it was Red Aid back then. We say she was a communist, but she was working for all these welfare organizations, healthcare organizations, working for the poor, working for the workers, establishing the worker's party, helping people to get better wages. You know, really, really nice, good work for the community. And she did this because of her spouse. You see that 7th lord over there [in the 10th house from Ketú]. That was the objective. The 7th lord with the 5th house with Venus.

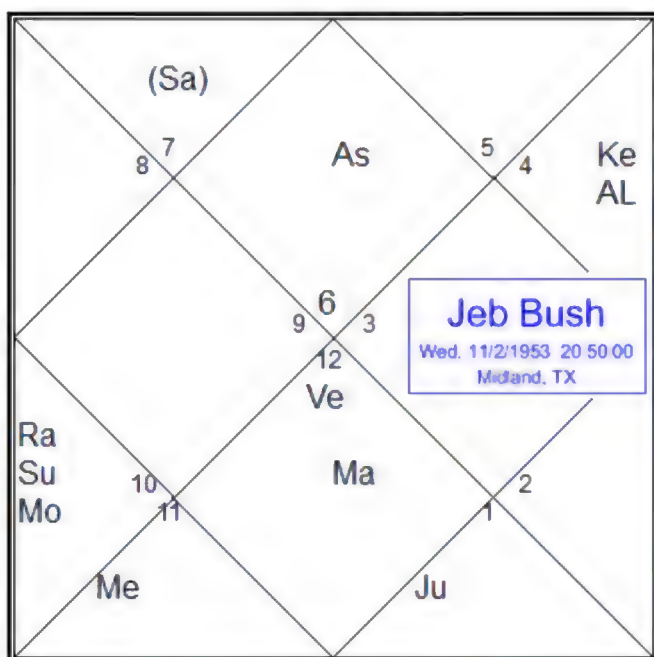
We can see that Mercury is nīca [debilitated] over there? This is also supposed to be good for her. And then we see it is the 8th lord over there [8th lord from Lagna in the 10th from Ketú]. This 8th lord in the 5th house - what could that be? So, maybe her not having children is actually good for her. She should have more students. Something like that. Something like that is there. She should have students, followers. Such people are helping her, attain, coming closer to the path of mukti in her chart.

Then we see the 5th house [from Ketú]. Her hopes and dreams, the prayers. Jupiter is over there in the 12th house. What is this hope or dream or prayer?

The 2nd lord from Lagna in the 12th house means either you will have no money or you will depend on other people's money. 2nd lord in the 12th house - you depend on other people's money.

In the positive, this can make somebody a hedge fund investor. Other people give you money, you invest it, you depend on them investing in you. In the negative, it can mean that you are dependent on welfare from the state. Either way, we see she had a hope or a prayer of getting this. What is that hope or prayer? Like somebody who establishes an organization and everybody is donating to that organization, and she gets money from there, depending on how many members of the organization are there. 5th lord is also Jupiter, some people are followers who are donating and giving money and she depends on that. And this is also an obstacle for mokṣa, she should not look forward to establishing a party which can do that. So we can see all the positives and the drawbacks towards mukti for her. And we can tell her, you know, as long as you are pursuing this path, this is going to cause you less freedom and more bondage. As long as you are pursuing this martian path, as long as you keep fighting, you will never have the freedom that you want. You should be taking good care of your health, because this will also limit your freedom. You should be furthering the cause of your partner, this is a very good cause that you are pursuing. Like that we can say. So we can sit and balance the scales with this.

Jeb Bush



[Slide text: 4th lord Jupiter in the 10th house from Ketú gives him more freedom. Property pursuits give him more freedom. But Saturn in the 2nd house from Lagna makes one wealthy and in the 4th house from Ketú denies freedom. Worst is Moon, Rāhu and the Sun in the 7th from Ketú causing rebirth. Being in the 5th house from Lagna can show pursuit of power (politics)].

Let's try the next chart: Jeb Bush. Cause we have done his chart once and we are doing it again. Do I have to see the Ketú Chakra only when Ketú is afflicted? No.

I can see it in every chart. It gives a lot more importance if Ketú is afflicted, but you should still see it in every chart.

In his chart, straight away, what's in the 7th house from Ketú? Ouch. This is where the bondage is supposed to happen. So, what do you think is going to happen if he is looking for followers? Kids are the 5th house, followers is also the 5th house. Like if you are a politician, you need followers, people who will vote for you. The voters are in the 5th house from Lagna.

So, what do you think is going to happen if he has to look for votes? Mokṣa denied. Immediately. So, this is a big failing. As soon as he needs the appreciation of the public, mokṣa is being closed. The door is closed.

Have no ideas that people who are in politics have the opportunity or chance for mokṣa. They do not. They are the most unfortunate, 'cause one action of theirs impacts hundreds, thousands, millions of people at once, and the tears of all those who have suffered at their hand - they will have to be held accountable for and they cannot get mokṣa in this life. So, politics is not a means for spiritual growth. This is a clear indicator that he cannot get this. What are the opportunities for him to get mukti? We see that the two opportunities that are there are coming from Jupiter which is in the 10th house from Ketú and Venus and Mars in the 9th house from Ketú. And, very prominently so, we see that this Venus and Mars is in the 7th house [from Lagna], so through his spouse. His spouse can be a very good teacher or guru. Maybe the spouse is associated with the spiritual institution, maybe his spouse is catholic. She is from Cuba, right? Maybe she is catholic. Maybe she is a devout catholic. And so, this can be a guiding force for him spiritually.

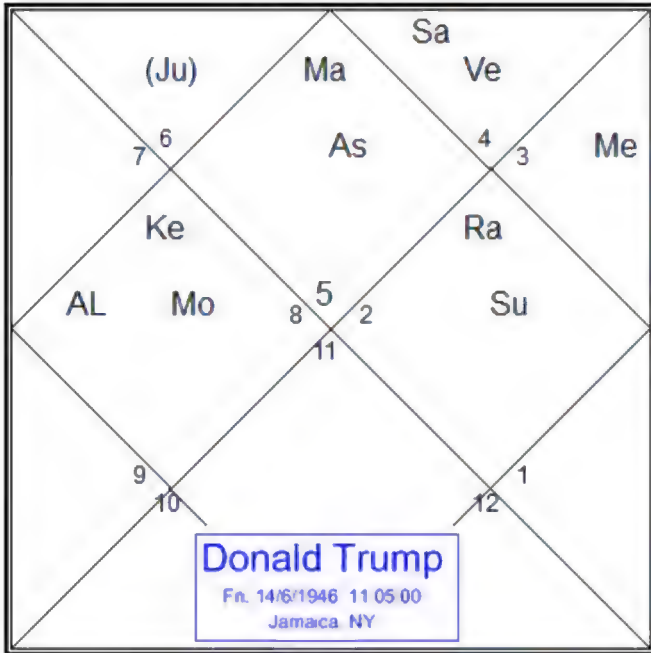
Vanita Lenka: Maybe some sibling also, because Mars is the 3rd lord conjunct.

Visti Larsen: Third lord Mars. Yes. That can very well be. Yes. Such people can act as guides to him. But this is sūkṣma, subtle. **We need the pradhān. Pradhān means we are looking at the 10th house or the 12th house or the 3rd house from Ketú.** And among these, we only have the 10th house occupied by planets for him. And see a tug of war happening because he has a planet in the 4th house from Ketú (Saturn) and a planet in the 10th house from Ketú (Jupiter). These two are having a tug of war, they are trying to put more weight, and the one who wins will decide. Now, here I notice that the 4th house from Ketú is having an exalted planet. Now we say that Śani in the 2nd house [from Lagna] is not good, but trust that **if Śani is in the 2nd house exalted and aspected just by one benefic planet - the person will be wealthy.** Just one is enough. And Guru is aspecting that, but the more wealthy he becomes, the more the 2nd

house becomes stronger, and the more the 4th from Ketú becomes stronger. So, that means, mokṣa is being denied by his accumulation of wealth, whereas the 8th house which has to do with more of giving away your money, donating your money, more prominently it's leasing out your money, like loaning it to people. The more loans he gives to people, the more he can reduce his wealth. So, he has to find a way to give out more money rather than take in more money, which is very complicated for anybody to do. But it does suggest if he went into, you know, what we call, funding for people, funding for projects. So if he was a politician, we would say, "If you wanted more freedom, start getting into, what we call, funding for people to ensure better welfare for them or better opportunities for them, for their companies, and what not". Like company funding. Then he would be starting to get more freedom in his life. He would be happier in his life.

Unfortunately, there is a lot more weight on the houses which deny freedom here. And he has some debt to a friend [Mercury is in the 8th house from Ketú] and this debt is really also a big issue in his life which will cause enmity with time, 6th house. So, that is how we can use the Ketú Chakra.

Donald Trump



[Slide text: Jupiter is in 2nd house from Lagna and aspected by Saturn and Rāhu - massive dhana yoga according to Parāśara. Jupiter is in the 11th house from Ketú - blocks mokṣa. Hence wealth blocks his mokṣa. 1st lord Sun in the 10th house from Lagna gives great fame and name. The Sun as ātmakāraka will attempt political fame. Note that this is in the 7th house from Ketú causing rebirth].

Trump's chart. Here we don't need to see if Ketú is afflicted. It is. The Sun is aspecting, Rāhu is aspecting, Mars is aspecting. But the Moon is also there. So, this is not as much a curse of sādhu, Ketú, as much as it is a curse of mother, the Moon. The Moon is also here, so it will be taking the curse instead of Ketú. Ketú being alone, it would be a curse of sādhu. Distinctly, if I were to read the Ketú chakra here, I would have said, let us see, what will give him freedom? And I notice what gives him freedom is this 10th from Ketú. Mars is there. So this Mars is going to give him freedom. What is this freedom? It's in Lagna. Something to do with fame, name, reputation is giving him more freedom. It [Mars] is the 4th [lord] on the Lagna, so fame and

name for property. He has more freedom if he works with property. And 9th house is also there [Mars lords the 9th house]. This can have something to do with father. He inherited the entire property business from father. So, continuation of father's property business for which his name is associated. The Trump name. Lagna. Gives him more freedom. We must argue that based on his chart. Now, there are some dilemmas here. This 11th house from Ketú is having a beautiful Jupiter, and Parāśara states: **if Jupiter is in dhana-bhāva afflicted, the more malefics - the better**, he says the more money will come from there. So, in his case he has one Śani dṛṣṭi, one Rāhu dṛṣṭi - that means he will be extremely wealthy, but it's in the 11th from Ketú. I am sorry, mokṣa denied. He also has a debt to a friend, Mercury in the 8th house from Ketú. And finally also, the 7th from Ketú is having the Sun, and the Sun is the Lagnesh, so that means there's another aspect of his name and fame which is denying him mokṣa. There's a part of his name which is good for him and there's a part of his name which is negative for him. So, if I have to make a guess. The Mars name is property, The Sun name is politics. So, if he enters politics, this will be a serious deterrence to his mokṣa. We could say public office is the right term.

ALL ABOUT KETÚ PART 5

Aspects (dṛṣṭis) of the Nodes

At this stage, we have come to the point where we have to start learning some few basics about Ketú again. And one of the topics which is a repeated topic is about the dṛṣṭis. Dṛṣṭis of the Nodes in general. For example, when I first started learning Jyotiṣa, I was told that the Nodes don't have any aspects. That was the first thing I was taught. And then I was told that, you know, maybe the nodes do have aspects, and if they have aspects, they have trinal aspects.

And then I was told among those who have aspects, Ketú doesn't have aspects but Rāhu does. And then on top of that, I was told that Rāhu has an additional aspect more than just a trinal aspect. It was a lot and it was confusing, and I was wondering where is this coming from, why is it so.

We have very few references to the dṛṣṭis of the Nodes. But we do have some small references. Distinctly to Rāhu's dṛṣṭi. Some texts mention Ketú's dṛṣṭi but most don't. In the tradition that I rely on, I rely on the tradition in this, because it helps me in holding some foundation in Jyotiṣa, and our tradition speaks of that among the Nodes, because **Ketú does not have a head, he doesn't have what is called graha dṛṣṭi**. What that means is that because graha dṛṣṭi and the whole topic about dṛṣṭi most people say, "Oh, Parāśara dṛṣṭi", that means Mars having the 4th and the 8th aspect, Saturn having the 3rd and the 10th aspect and so on. And they call it "Parāśara dṛṣṭi". In our tradition we just call it graha dṛṣṭi. But there's another dṛṣṭi called rāśi dṛṣṭi. And many people when they hear this, they say, "Accha, Jaimini, Jaimini dṛṣṭi". But we have never heard of anything called Jaimini dṛṣṭi because Parāśara was the most elaborate on this dṛṣṭi. But on the topic of rāśi dṛṣṭi, sign aspects, Parāśara was the most elaborate, most clear on it. Jaimini makes a sparing reference to it, sparing. And then people still call it Jaimini dṛṣṭi for some reason. And they have different logic as to why it is called that, but in our tradition we do not differentiate between Parāśara and Jaimini. No differentiation. In fact, we say that Parāśara was the teacher of Vedavyāsa, and Jaimini is a student of Vedavyāsa. So, must be the

same tradition. Jaimini wrote a book, yes. And it is a sutra, it is not śāstra. So, that means it's some type of elaboration, it's some continuation. If you read Jaimini, you realize he is not saying the same thing as Parāśara, he is not creating a new book. He starts his book by talking about dṛṣṭi first and very sparingly. He didn't start with grahas. He didn't tell you how many grahas there are, how many rāśis there are, he didn't tell you which colors they have, he didn't tell you where they live and all that stuff. He didn't spare any time on that, none, and even in some places he references, and says, "Oh, you want to learn this, go read the standard texts". So, he did not waste any time, he said, "Whatever you have learned already, this is just an elaboration on that".

Graha dṛṣṭi and desire

So, when it comes to this topic of dṛṣṭi, we are taught **Ketú does not have graha dṛṣṭi. The reason he has no graha dṛṣṭi is because he has no desires of his own**, because what is this dṛṣṭi? Why must Saturn always aspect the 3rd and the 10th irrespective of where he is? If I am living on the ground floor versus living on the top floor my dṛṣṭi will be different, right? Because my field of vision will be different. So how is it that Saturn always has the 3rd and the 10th aspect then? That doesn't make sense, right? How can he always have the same aspect irrespective of where he is. That's because that it's not as aspect because on what he can see, but an aspect based on what he wants to see. It is a desire. So, when Śani has the 3rd and the 10th aspect, it is a desire of this. He wants to have the 3rd and the 10th aspect. Ketú is mokṣa-kāraka, he has zero desire. Therefore, he doesn't have any graha dṛṣṭi. That is the basis of this principle.

Rāśi dṛṣṭi and resources

But **he [Ketú] does have rāśi dṛṣṭi**. Rāśi dṛṣṭi means because I am in a new place, I have a new field of vision. There's that ground floor versus top floor vision. So, **rāśi dṛṣṭi is circumstantial**. Ketú has a circumstantial dṛṣṭi. It is circumstantial. That means it's like that

although he doesn't have a desire of his own, he has a field of vision based on circumstance.

People that ask, "How do I use this practically in Jyotiṣa?. 'Cause it makes sense and it's a nice example, but in a chart how do I use this information?". **Rāśi dr̥ṣṭi is like something available.** And this availability is **constant**. For example, some people are always going to be able to draw upon their parents for help.

What does that mean? That means they are constantly having rāśi dr̥ṣṭi of the Sun and the Moon on a point that they use for help. For example, maybe they are always having knowledge about their mother's and father's dealings - that means the Sun and the Moon have rāśi dr̥ṣṭi on their Lagna. Always knowledge about what mom and dad are doing. Because they are readily available in front of them to give information. If all the grahas have rāśi dr̥ṣṭi on the Lagna, one of the texts, I think Hora Ratna or Jataka Bharanam, calls it a Rāja-yoga. All of grahas having rāśi dr̥ṣṭi on Lagna, because the person is having knowledge of all things - the person has access to all information, all the time. Another meaning of raja-yoga is the person practicing raja-yoga. Among the 4 yogas, there's one called Rāja-yoga, which we today associate with Kriya-yoga, āsana, Ashtanga yoga more appropriately, Hatha yoga and all those practices. That's the Rāja-yoga. Meditation and all.

Because the Lagna is getting all the knowledge, so the person is able to practice raja-yoga. And then we differentiate what grahas are causing them to do: is it āsana, is it yama-niyama, is it prāṇāyāma, what is it they know or what they are liking. So like that.

Rāśi dr̥ṣṭi principles

Dr̥ṣṭi in the form of rāśi dr̥ṣṭi is something you can draw upon as a resource. We have to cover it in a very short manner. At least more elaborate than Jaimini, but watch this: **Ketú has rāśi dr̥ṣṭi and this rāśi dr̥ṣṭi, or sign based dr̥ṣṭi, is based on where it is.**

•Movable signs see the fixed signs, except the one bordering it.

That means if Aries is a movable sign (Meṣa), it will aspect all the fixed signs. These are Taurus, Leo, Scorpio and Aquarius, but it will not aspect the fixed sign bordering it, so Aries is bordering the fixed

sign of Taurus, so it does not aspect Taurus. So, it instead aspects the other three which are Leo, Scorpio, and Aquarius.

•Fixed signs also see the movable signs, except the one bordering it.

So, you notice, fixed aspect movable, movable aspect fixed. They are mutual, you know? They are mutually aspecting each other. So, similarly, we'll take Taurus. Taurus aspects all the movable signs. The movable signs are Aries, Cancer, Libra and Capricorn. Remember that Aries was bordering Taurus? They do not aspect each other. So neither does Taurus aspect Aries, nor Aries aspect Taurus. So, there is no mutual *drști* between them, but there is mutual *drști* between Taurus with Cancer, Taurus with Libra, Taurus with Capricorn.

•Dual signs aspect each other.

So, the duals are in one group on their own. So all of them: Gemini, Virgo, Sagittarius, Pisces - they all have mutual aspect on each other. They have decided to be separate.

So, the movable and the fixed aspect each other. And the dual aspect each other. So, what does that sound like?

The dual seem to have some energy on their own which the movable and fixed are trying to imitate. The movable are moving, and the fixed are stagnating.

The movable need the fixed to know when to stop, and the fixed need the movable to know when to start, and the dual are in between. The dual already know how to start and stop. That's why they are constantly sustaining each other.

The whole concept of *drști* is based on wealth, because dual signs know how to sustain. That means they can constantly give food, they can constantly give resources to each other. And the movable and the fixed are trying to imitate this by aspecting each other. The movable say, Aries says, "I have got to start now but please tell me when to stop because otherwise I will run dry". The gas will run out of the car.

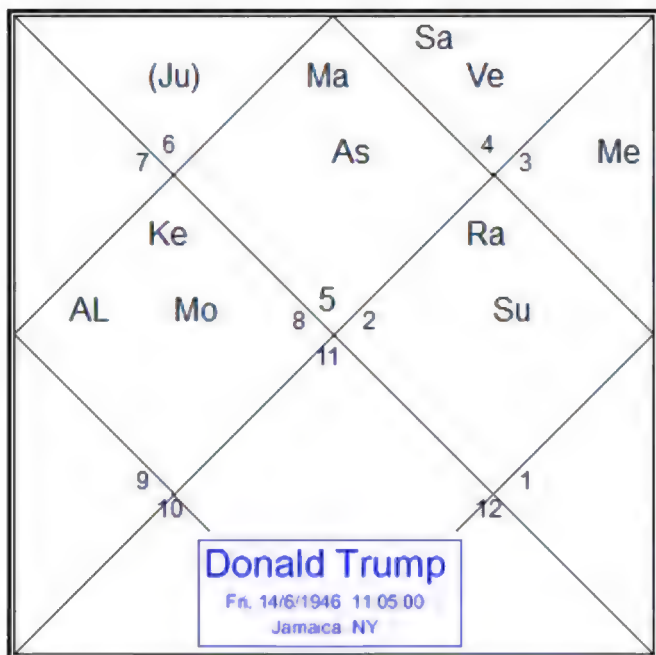
The dual already know how to manage that. The fixed say, "Hey, hey, I don't know when to start, please tell me when to start, otherwise I will not get started on anything. So, tell me how to figure this out".

The movable and the fixed are trying to do what the dual are already doing. And **this is all about wealth and resources**. So, one thing we this a lot for is to see which wealth you have access to. And, particularly, if we are going to measure your bank account: the 11th from the Ārūḍha Lagna (AL).

Wealth and 11th house from the Ārūḍha Lagna

The 11th house from the Ārūḍha Lagna (AL) will tell us how much wealth you are having. And, distinctly, one small thing we will do here is to show that Ketú's rāśi dr̥ṣṭi on this place, the 11th house from the Ārūḍha Lagna (AL), will indicate earnings from conjoined housing. Because, we mentioned, **Ketú is conjoined housing**, wealth from property, but particularly, **conjoined housing property**. That means flats, apartments, townhouses and all that. So, let's see that.

Donald Trump



Here is an example we expect. This very popular man Donald Trump. This is the chart. We expect him to be having wealth from conjoined housing. He inherited a lot of properties from his father to become

wealthy from this topic. Now, we are going to do two funny things in this chart. Number 1: Ārūḍha Lagna. I said Ārūḍha Lagna in the previous slide. This is how we are going to measure the wealth - from the Ārūḍha Lagna. And I just used the north Indian this time to point towards.

The Ārūḍha Lagna is here in Scorpio and it is with Ketú. Now, here is the thing. If I count regularly, the 11th house will be in Virgo from this Ārūḍha. But now, let's try then. Does Ketú have rāśi dr̥ṣṭi on this sign? Cause he has wealth from this, right? Rāśi dr̥ṣṭi of Ketú must be on this sign. Now, Ketú is in a fixed sign, in Scorpio, but this 11th [house from Ārūḍha Lagna] is a dual sign. Dual signs will not share aspects with the fixed signs. Dual aspects are on their own. They have their own thing going on. It's not working. What do I do? Vanita, I am in trouble, right? I just taught something and it's not working in this guy's chart, this multi-millionaire they say, as far as property is concerned.

Vanita Lenka: Please pull us out of this trouble also.

Visti Larsen: Yes, I will do my best.

So, here is a rule. **This Ārūḍha, which I was speaking of, it gets reversed if Ketú is on it.** The whole chart just turns upside down from that Ārūḍha, if Ketú is on it. Cause Ketú has this power to reverse everything. In the previous parts, we talked about this, that from Ketú everything is reversed. His perspective is reverse. What, you say it's good to eat food? He [Ketú] says, "No it is bad, we should fast instead". Remember? So, he [Ketú] sees everything in reverse.

So, if he [Ketú] joins the Ārūḍha, he will also reverse the Ārūḍha. Some people are going to ask me later, "Does he [Ketú] also reverse the Lagna?". No, he [Ketú] does not reverse the Lagna. Lagna is based on satya, so that satya will not change. You will not suddenly see your mom from the 10th house instead of the 4th house. That won't happen. But on the Ārūḍha, he can reverse māyā. That he can do. So, what is happening here is I should take the 11th house in reverse, so I would take Scorpio and I would go in reverse to find the 11th, then I'll get Capricorn. And now, if I see dr̥ṣṭis on Capricorn, if I get Ketú, I can justify that he is earning money from conjoined housing among other things (apartments and flats).

Let's try. This is a movable sign, Capricorn. It gets aspect from all the fixed signs. The fixed signs are Aquarius but this is an adjoining, bordering sign, so he will not get *dr̥ṣṭi* from Aquarius, but he will get from Taurus (with the Sun and Rāhu). Maybe he gains from the Sun. The Sun is government, government agencies. Rāhu indicates foreigners, foreign agencies. Mars [in Leo] can also indicate properties in the form of landed property and houses. Ketú is in a fixed sign, so this is another *dr̥ṣṭi*. Ketú expected conjoined housing and the Moon has something to do with food or beverages. He tried at once to sell vodka, maybe he sells other beverages. These are aspecting Capricorn. We have justified two things: Number one - Ketú has *dr̥ṣṭi* through *rāśi dr̥ṣṭi*; Number two - that Ketú reverses everything.

Vanita Lenka: Makes sense.

Visti Larsen: The way I presented it makes sense? I hope it keeps to make sense when other people try to do this. All right. This was a short thing, but I had to mention it, because it will come up. And now that we have touched *dr̥ṣṭi*, there are other ways to use *dr̥ṣṭi*. People are going to ask, "What are other things can we do with *rāśi dr̥ṣṭi*?" We can do a lot, but just remember it's a resource. We like to use the Ārūḍhas a lot for anything that manifests.

So, what If I wanted to know about all his business partners? He could have many business partners, right? So, we use the Ārūḍha of the 7th house for that (A7). Now, this is Aquarius, it has two lords, we say, Śani and Rāhu. So, there can be two types of businesses which are going on: one which is based on Rāhu which goes with the A7 or the Ārūḍha of the 7th house, Darapada, goes to Taurus [A7 which is based on Rāhu is in Taurus with Rāhu]. The other one [A7] based on Saturn is in Sagittarius. These are two types of businesses: one in the 10th house in Taurus and the other one is in the 5th house in Sagittarius. Now, which one is which.

This one in the 5th house is all about trade, trading, and this could be related to something to do with selling things, trading things, something like that, shares also.

This one over here is in the 10th house. This has more to do with his day-to-day work, and this could be among other things...do you see

the Sun is over there? So part of it could be his work within politics, but you do notice that the 1st lord is the Sun, so this has a lot to do with his own name, his own name will be on this like Trump enterprises, Trump this, Trump that. So this will be all about him, very much his personal work. This is going on there. You could even argue, some people will say this 5th house is his kids, business with kids.

This other one is the 10th house - business that he does on a daily basis.

And then I see the Sun and Rāhu are here. So, there's one partner which is the Sun, another partner which is Rāhu. There are some planets aspecting this by sign aspect, rāśi dr̥ṣṭi.

It's Taurus, so I'll take the movable signs: Cancer, Libra and Capricorn. Among which only Cancer has planets. So two more over here (Venus and Saturn). So all these four are like business partners for him, ok? See this Rāhu over here. Rāhu is not so nicely placed for him. There's this principle given in a not so nice book called Lal Kitab. I never read Lal Kitab, never, but I was taught that some of the principles there are solid Jyotiṣa principles.

The remedies part - throw out, Lal Kitab remedies - throw out, forget it, preferably don't even touch the book, but there are some Jyotiṣa principles which are real ones, real, solid, which we didn't take from Lal Kitab but we have from our tradition earlier. The principle is...If Rāhu is in a sir̥mhasana - wherever Sūrya is, will be eclipsed. So what is going to happen if Rāhu and Sūrya are here? This Sūrya will get eclipsed. So this is what, his leadership? His leadership is being thrown out because of Rāhu.

How will Rāhu do it? See the sign that Rāhu is in. **We have a rule: Rāhu eclipses the sign, Ketú eclipses the nakṣatra.** So, Rāhu is trying to eclipse the sign, the sign is Taurus.

So, sign Taurus is lorded by Venus. The way that Rāhu will cause the eclipse is through women. So, that means that this person has a serious risk of losing his leadership capabilities because of women. And how will Rāhu do it? Always through a scandal. And guess what? Why am I looking at this? Because this is part of his business dealings. So, a business dealing with a woman will lead to a scandal

and a risk of ruining his leadership, we can now predict. Some people are going to ask, "Can we see if he has business dealings with foreign agents?". If he has a foreign agent business dealing with a woman, he will be in trouble. I think the Trump Tower meeting was with a woman, a lawyer. And you will also notice, the lord of the 10th house is in the 12th house showing distinctly foreign contacts. But these are used for entrepreneurship to build something or to create something. This is for some entrepreneurship. He wants to make something in a different country, all right?. Hint. Hint. The Trump Tower in Moscow. This is another business dealing over here [Venus and Saturn in the 12th house] and Saturn always indicates the Russian Bear.

So, we have some interesting things that we can use these ārudhas and the dr̥ṣṭis for. We can see all his business dealings from here.

Vanita Lenka: If you see the rāśi dr̥ṣṭi, Visti, Venus and Saturn are looking at the Sun and Rāhu. So, it is a saving grace actually over there. Maybe, you know, otherwise, it would have been the low-caste women would have harmed his image, tarnished, in fact, his image, if it was not that aspect. What do you think about that?

Visti Larsen: The question is if they are not working in parallel. Because all these four [Sun, Rāhu, Venus, Saturn] are wanting to make business dealings with him, you see? All these four are interested in that. And Venus and Saturn in the 12th house. Venus, specifically, being a benefic, will try to save him from this problem here. Venus is going to try to put the fire out over here (10th house). The question is how much can they do in the 12th house? You are right. They want to save. This Venus distinctly wants to save. Saturn won't be able to do nothing. Saturn will just add more fuel to this problem. Saturn is the 6th house lord, so it could be that at worst - an enemy, at best - a lawyer, so there could be a lawyer trying to remove this problem but is actually making the problem worse. Rudy Giuliani was really making things worse over there, reputation-wise for him. This Venus is actually trying to save him, but this Venus is in the 12th house, so I don't think it's a saving grace. So, these are the rāśi dr̥ṣṭis. We should not ignore graha dr̥ṣṭi. The real saving grace is this Jupiter, but Jupiter doesn't have rāśi dr̥ṣṭi [on this sign], it has

graha dr̥ṣṭi. Graha means they want to help, but they don't have access - but if the right dasha comes, they will help, because this is a desire. If your desire is strong enough, you could move mountains. So, what's holding Jupiter back from doing so? He is retrograde. He is debating whether to help or not. Is this a business partner? No, this is an outside party, he is not part of the inner circle of this A7 over here. This darapada A7 is placed over here, he is not part of this inner circle. He is an external party. An interested external party having a look at this from outside. So, like that we can differentiate between all the business dealings that are there. Small cool stuff.

How to make Ketú auspicious

From here I would like to enter a new topic. Ketú's conjunctions. Because this is going to come up, this is a topic. If I have to talk about dr̥ṣṭi, I have to talk about yuti ("conjunctions"). To understand Ketú's conjunctions we have to understand him from the perspective of guṇa. That's the easiest way to understand him. This way Rāhu and Ketú are very similar, but I'll explain the difference. Ketú is tamasic by nature as it is destructive by nature. This happens until Ketú gets a head. When he gets a head, like Gaṇeśa got, then he is on the mukti ayana ["ayana" in sanskrit means road, path, goal]. That happens when he gets dīkṣa [spiritual initiation]. So, **if a person wants to make Ketú auspicious in their chart**, one of the easiest ways - if you could consider it easy - is to **obtain dīkṣa in life, spiritual dīkṣa**. Get a dīkṣa guru, get a sat-guru (true guru). Go to a bonafide ashram. How do I measure this? People ask me, "How do I find out where I should go for my spiritual dīkṣa?". I say, you measure the ashram by this root measurement: has the ashram being alive for more than a hundred years? There are some implications with this. The guru may not be alive anymore. The one who started the ashram, the lineage, may not be alive anymore. But people will say, "Oh, but then I will not talk to the original guru!" and they will say, "How are you sure that that mantra that the ashram is using has enough sattva guṇa in it to last?". 'Cause if it doesn't have enough sattva guṇa in it to last, how do you know that that mantra will work for you? You'll join an ashram, within one or two years, you get to

know the guru is involved in some sex scandal. Ashram out. Forget it. And then you go ashram hopping from one guru to the other until you say, "I can't, I give up, I am done". **Don't run after the gurus, run after the mantra, it is the mantra which guides the ashram**, not the person. So, I have this measurement, so I go, okay, **Ramakrishna mission, Sharada math**, - top of the list. They have lasted for a long time, produced great people. What do we have? **Sivananda ashram**. Great ashram. I recommend such places, **Gaudiya math**, has lasted for a very long time, very very long time. These are the places that I recommend. Of course, I have not mentioned every opportunity: go by the length and the longevity of the lineage. How long has it lasted? And what are you going for? You are not going there necessarily to sit underneath the guru and say, "Enlighten me". No, no, **you are going there to get the mantra**. Once you get the mantra, you do the japa, then you do get the fruits of that. **It is the mantra which you are going for**. That is the dīkṣa. And then some people say, "No, but I have to be in service to the ashram and seva and everything". Who said? Who said? That's politics. You are going there to manage the ashram's business, organizational? Who said? You are supposed to get the mantra, **the lineage is the mantra**. The buildings and all is - it's all just organization. **Ketú is handled with dīkṣa. You can do Gaṇeśa mantra also**, to pray that your Ketú will get a head.

Ketú's conjunctions

Easy reckoner: Ketú is tamasic by nature as it is destructive

-Ketú hates the rajasic planets: Venus and Mercury, and will ruin them.

-Ketú loves the sattvic planets: the Sun, Moon and Jupiter, and will bless them, because he gets a head.

-With tamasic planets like Saturn and Mars, Ketú will cause all sorts of mischief and will be led astray.

We do not like Ketú with Saturn or Mars, terrible combinations, all sorts of Bhuvata and Piśāca yogas come from this. All sorts. These are the dire ones. Very, very negative. Now, a funny statement. Ketú with Rāhu. People say, "How does Ketú conjoin Rāhu? Visti, have

you lost it?”. No, no, I have a reason for saying this. This only happens in certain divisional charts. Which ones?

-In D-16, D-20, D-24, D-30, D-40, D-45 - Ketú and Rāhu will conjoin. These 6 places they can conjoin, will conjoin, are the 6 doorways towards mokṣa.

You can get mokṣa through one of these divisional charts. Don't need all of them, just one. **D-20**, distinctly, is when you go and get involved in spirituality.

You can also get it through **D-24**, very intense study, like a scientist, like a ṛṣi, study - D-24.

D-30 - by overcoming your sins.

D-40 - by completely dealing with all your maternal karmas.

Paternal karmas in **D-45**.

D-16 has all to do with your attachments to objects and your understanding of time. So, these are 6 different pathways towards mokṣa. Rāhu and Ketú yuti there to open those doors.

Ketú with planets in any varga

So, I have now detailed the conjunctions with Ketú, all right? And, so, here we have Ketú with planets in any varga. This applies to any varga, any divisional chart. If this conjunction happens, this is there. Although I have given one disclaimer to that, in ***one conjunction [Ketú with the Moon] more particularly applies to the *Rāśi D-1 chart**. Now I'll explain.

If the Sun is with Ketú, we call it *Śiva yoga*, or *Amarnāth yoga* is the more appropriate term, in my opinion, but generally it's just called Śiva yoga. But the reason we call it Amarnāth yoga is because it can cause something to live forever. This is like knowledge which lives forever, and this gives different results, like if you are working in a place where there is Śiva yoga, you may work in a library. It doesn't sound so exotic, but if it is associated with places that you are getting soul knowledge, then you are personally, as your soul, accessing knowledge, ok? Very deep spiritual knowledge. Like Ramana Maharishi, he has this yoga related to his ātmakāra. This is in Navāṁśa [D-9], by the way, Kāraṁśa for him [meaning Ramana Maharishi].

If the Moon is joined Ketú, I said it blesses, but it's also called *Grahana yoga*. I have not found any other yoga name for this, but it tends to be quite a good yoga. The person is very attractive, IF Rāhu is unconjoined. So, what does this mean? I was talking about the Moon with Ketú, and now I am referring to Rāhu. So, usually, if the Moon is with Ketú, and Rāhu is alone, the person is extremely attractive. Their face somehow exuberates some very strong sense of attraction, even though the person themselves may not be aesthetically attractive necessarily, but they will have a very strong level of attraction that people will notice. But, unfortunately, they can often be obsessed with their appearance, keep this in mind. In a positive, they love images, and, so, they will be very fond of images and photography, and such things, because of the Moon-Ketú conjunction. So, this is a very nice yoga. I have rarely seen that the Moon-Ketú conjunction causes significant mishaps in a person's life. Some people say that, but I have not seen it, unless there are other afflictions to the Moon in this case.

If Jupiter is with Ketú, we call it *Parampara yoga*. Some people call it *Vedavyāsa yoga*. It's a blessing of Gaṇeśa and the tradition.

Now, here we come to the "bad" group, right? Mercury and Venus. The first 3 (the Sun, the Moon and Jupiter) were nice, so this is (Mercury and Venus) the rajas group.

If Mercury is conjoined Ketú, then it causes breakage of foundations, or even breakage of limbs of the body. What's happening is that Mercury is supposed to indicate the solid entities, and Ketú breaks the solid, so this can cause breakage of bones [Asthidoṣa]. So, this is tattva-based, you notice?

So, obviously, **Venus** is jala-tattva, so what is Ketú doing with Venus? Raktadoṣa. Blood problem, all right? In the positive, it can also give *Dīkṣita yoga*.

So, this can cause disease of the blood, it can cause disease of the blood, if associated with the blood, that means that Venus must have something to do with the person's health, otherwise we don't say it's a problem. It can also give great purity of thought, because Venus is now coming under control, all right? The rajas of Venus is now being put under serious control, so that Venus does not stray anymore.

That's what's also happening. So, this is very good for spirituality.

If **Saturn and Venus and Ketú** have yoga, it's called *Tapasvi yoga*, where Venus is being put under such control that it's all leading towards spirituality. This is a good thing. Rajas is under control. Unfortunately, this does not happen with Mercury.

Vanita Lenka: So, you mean to say, Visti, that with Venus Ketú together, Venus is losing its significations more.

Visti Larsen: Well, yes, because Venus is the more benefic here, Venus is like the more pure one, and Ketú is the more malefic here. So, he is the least pure. As a result of which, Ketú is becoming more auspicious and Venus is becoming less auspicious. So, if Ketú becomes more auspicious that means he is ready to give something very nice. Yes, and more so in this combination: remember Venus is also one of the gurus, he is actually saṃsāra guru. He is the saṃsāra guru. And the beauty of this when Ketú conjoins him is that the saṃsāra guru has now decided to follow the path of mokṣa. So, there is some benefit to this. Still, do not be biased and say this is all good, it can cause blood complaints, blood problems, Raktadoṣa as well, if Venus has any impact on the person's health. To be clear, I am very interested in Śubhapati [the dispositor of the Moon], if Venus is Śubhapati joined Ketú I am very worried about the blood and skin.

If **Ketú is joined Saturn**, it's called *Sarpa Śraddha*. This gives problems to the lineage. This is because both the Nodes are...We say that, you know, some people use the word "sarpa" for the Nodes, right? Sarpa. Like Rāhu is a sarpa, Ketú is a naga. When people say "sarpa" they usually mean "snake", ok? But sarpa also means "rope", all right? The word "sarpa" also means a "rope", and this rope is like a sutra or a string. It's connecting something from one place to the other. So, **a very important aspect to the Nodes is that they show also a lineage**. That's why we got Jupiter and Ketú causing Parampara yoga. **Ketú is also a lineage**. So, when this happens, the lineage is being CUT by Saturn, ok? If Saturn joins Ketú or even aspects Ketú, then there can be an issue with the family, all right? When I see this, I have one prediction, I didn't write it down, because I have to be very technical, but I will tell you, when I see Saturn and Ketú conjoined or even Saturn and Rāhu conjoined, I tell the parents,

"Oooh, this child has been a very demanding child, ok? They have been looking for attention from the parents all the time, all right?". They may be very attached to their parents or they could also hate their parents. It's usually one or the other depending on the chart, all right?. This is because the person in their past life did not do the last rites of one of the parents. And, therefore, there is this huge vacuum in this life that they are trying to fulfill, and to do so they go looking for that parent in this life to get this vacuum fulfilled, and it's like a never-ending hole that they are trying to fulfill through that parent. And the parents say, "Why is this child so demanding? I don't get it. You know? Always running after us". So, what happens? The child is demanding, the parents will say, "Become independent, become independent". The child starts thinking, "Why don't you love me? Why aren't you giving me the affection I want?". And the parents say, "You are being a nuisance, you are much more than your siblings". So, the child starts thinking "You hate me". They say, "No, I love you, but become independent, you don't need me all the time". And so this cycle of problems starts in the family. This is what Saturn does to the Nodes, specifically Ketú, more so, all right? So, a whole drama starts. Usually these people have this very intense appearance and behaviour about them. Very intense. And the parents say they are like heavy energy. Those people come with a heavy energy into their lives, all right? Good things to know. But they can be, they have, these people have intense desires, yes, they are extremely creative, all right? And there's a great beauty in them. They will be great within authorship, entertainment, anything pertaining to that.

Vanita Lenka: And why is that so? Like creativity is generally not Saturn's forte...

Visti Larsen: No, it's because when this yoga happens, there's a very large amount of energy going on in the kundalini. Yeah. The kundalini is like shaking, like a snake rattling, all right? And this can be channelled positively. **Small secret: When this yoga happens, see Mercury. That's where all the creativity will be put.** So, sometimes one yoga is happening, but another planet, a third planet is becoming active because of that one yoga, ok? So, like that there must be some method for all the planets to see that. So, this is where

we will do with this information. Generally, whenever you look at the Nodes in any yogas, be careful of Mercury and Venus, see what they are doing, all right?

Now, **Mars with Ketú. *Piśāca yoga***. This is quite negative. We never like this. This is something that you can make positive, but it's not something that we like at first glance, because it makes the person troubled by spirits, they could be possessed by spirits, they could be having spirits which are giving them wrong ideas and wrong thoughts, ok? It's *Piśāca yoga*. It's a very negative yoga.

Vanita Lenka: Possessed basically.

Visti Larsen: It could be. It could be. I am not going to say yes, because some people have this and they are not possessed, all right? It can also cause extreme anger, extreme push, extreme drive. In the positive, this can make people very successful, because of very very high drive. Like Dhirubhai Ambani. He had this Maṅgal-Ketú yoga. Very powerful drive, all right? Very intense, but that can scare other people away, all right? Some people sometimes will say this is needed. How to make this yoga positive? This is the power of the absolute darkness, ok? And what it means is being in a place where there is absolutely no light, and you have to rely on sound only, ok? So, there is this practice called laya yoga or nada yoga, which you can use to make this yoga beneficial. These people have the power to be blind-folded and go and to do something and they can do everything blind-folded, all right? Like we know of Bhima Pandava. He would get hungry in the middle of the night and in pitch darkness he would be cooking in the kitchen. That is that power of the *Piśāca yoga*. You can do some things without even seeing it. That's how good you are at it. So, you reach that stage where everything just becomes motor reflexes. Instinctive. This is where it becomes auspicious, but usually when people come with this problem, it is a problem for them, and they don't realize how to make it auspicious. So, for you, the astrologer, you have to help them convert it into something auspicious. Similarly, all the negative planetary combinations here can be committed into something auspicious, all right? And the idea of the astrologer is to find out what field is because usually something which is negative is just because it

doesn't always follow the norm, and people are trying to adapt to the norm but not trying to adapt to what they actually have as a skill. This becomes a skill if Śubhapati [the dispositor of the Moon] is involved. All right. We have done some conjunctions.

ALL ABOUT KETÚ PART 6

Rāhu's conjunctions

Last time I was speaking about Ketú and I forgot to speak a little bit about Rāhu. And to show how Rāhu is different from Ketú. So, it's easy when you use this guṇa list, guṇa table.

Ketú and Rāhu are both tamasic. Yes. But where Ketú hates the rajasic planets, Rāhu loves them. So, Rāhu with Venus and Rāhu with Mercury can be quite good yogas materially. They have their concerns, yes.

Rāhu with Venus is like Venus being trapped by Rāhu. And Rāhu with Mercury can be a never-ending court-case. But Rāhu prefers them [Venus and Mercury], he prefers them and, instead, he hates the sattvic planets. So, Rāhu will eclipse the Sun, he will also try to ruin the Moon, and he will cause a very severe Āsura yoga, or Rākṣasa yoga with Jupiter. More appropriately Rākṣasa yoga is the right term, ok? He behaves very similarly as Ketú with Saturn and Mars. So, if Rāhu is with Saturn, it's also some type of Śrāddha yoga, only we call it Preta Śrāddha. That's the term we use.

Now, with Mars we call it Kuja Stambhana. It's more appropriate to do so, yes, there are some similar traits, some Piśāca traits, we call it, with Mars and Rāhu, but it's more appropriate to say Kuja Stambhana, because Mars does get restricted significantly by Rāhu. So there is just a reversal in the rajas-sattva list. As far as Rāhu's attitude is concerned. Rāhu with Mercury and Venus can be good yogas materially. They can be, but the general idea is Rāhu is after the sattvic planets and he is blessed with the rajasic. Ketú hates the rajasic planets and loves the sattvic. That's the reversal that we have. Once you remember that context, it's easy to understand the conjunctions. Very easy. Then you just have to get to know each individually.

Vanita Lenka: So, Visti, you mean to say that when eclipses happen, so with Ketú, the Moon and the Sun, there is a difference between Rāhu-Moon and Sun conjunction or with Ketú? Like eclipses [..?].

Visti Larsen: Absolutely. Absolutely. Like we mentioned, Ketú loves the Sun and the Moon, he loves them, all right, because finally he is getting a head.

Vanita Lenka: Negativity would be less, you mean to say?

Visti Larsen: It's not negative necessarily, all right? It can be very positive in the birth chart of a person with this eclipse. Yes, very positive. Because what Ketú is doing, is saying, "Finally, I get a head!". It's Gaṇeśa who gets the head. What a blessing, all right? Beautiful chart when Ketú gets the head. You can compare and say, Rāhu is looking to get his body back and Ketú is looking to get his head back. So, Rāhu wants the rajasic planets to get his body, so he can start keeping some of the food he is eating and tasting. And Ketú says, "All this food is coming into my body but I am not tasting anything 'cause I have no head, I need a head, sattva-guṇa".

The sattva is up here, the rajas is in the body. So, this is what the Nodes are looking for. Easy, right? So straightforward. Yes. So, that's how we read this. Now, we've covered this. I am not detailing Rāhu's conjunctions with each planet individually, but you'll get the idea if you study the yogas. One thing I recommend students of astrology is don't get carried away by what yogas of the planets are there. Not only that. Because there's a yoga, yes, some planet is conjoined but that yoga has different connotations depending on which houses are involved at least. At least which houses are involved. That you first have to catch, ok? Am I going to be blind and say that everybody with, let's say, a Ketú-Venus yoga or a Ketú-Mercury yoga is in trouble? No. Let me see the chart first. Maybe the person is super wealthy because of that yoga,ok?

Ketú-Mercury yoga

Like somebody like Mukesh Ambani who has got Ketú-Mercury yoga and he figured out a way, all right, how to ensure that we get out of taxes, so he breaks the businesses up into several small small small small small small small small small small small businesses all over

the place and the people don't know how to tax him because of that. Ketú-Mercury yoga. Right? So somebody has found a means of bifurcating many businesses instead of having one big one, consolidating everything. Ketú-Mercury. Now, that's maybe, some people will say, cheating the taxmen is not considered that dharmic. I agree, it's not, but another person may be doing research and finding out that if they are doing it alone, it's a problem, so they will have many researchers. Ketú-Mercury yoga. Doing different types of research, you know? Ketú likes to divide by a 60. So, 60 parts can be there of different different small small things and that means they are using it to their advantage, they are using Ketú-Mercury to their advantage. So, we have to make sure we are reading the chart correctly. Don't get carried away by the yoga. You see a Rākṣasa yoga? And you say, oh, it's bad. How do you know that person himself is not the rākṣasa? Then it's good for them. So, why are you talking about it being bad, if they are the rākṣasa, all right? It's only bad for you 'cause you are a better rākṣasa. Right? You have to know who is who. What's what. What's up and down in the universe. Houses are the beginning of that. Don't get carried away with yogas alone. Then you are not doing Jyotiṣa, we say, all right?

Vanita Lenka: We get that, but we get those kinds of questions, you know, where people are asking, "We have this yoga in our chart", so I think it's a disclaimer actually, that don't just follow one rule, or one conjunction.

Visti Larsen: Jyotiṣa is not black and white, it's mostly grey.

Ketú with planets in d-9 (worship): the door to spirituality

Now, at this stage, we are moving into the more spiritual aspects of Ketú. You thought you were doing spirituality up until now, now we are doing spirituality. Real spirituality. Ketú with planets in the Navāṁśa [D-9]. Worship. Which worship opens the door to spirituality? Now, we are going to follow what the rishis have been doing, what the saints are doing, because with this we will know how to open the door to God, ok?

Ketú with	Yoga name	Worship
Sun	Śiva (Amarnāth)	Śiva
Moon	Grahana	Gourī
Jupiter	Parampara (Vedavyāsa)	Sadāśiva/Vedavyāsa
Mercury	Asthidoṣa	Viṣṇu
Venus	Raktadoṣa, Dīkṣita	Lakṣmī
Saturn	Sarpa Śraddha	Viṣṇu/Nārāyaṇa
Mars	Piśāca	Gaṇeśa or Skaṇḍa

Ketú is like the kīlaka. He has the key. He can do utkīlana for you, if you follow him. So, again this is Ketú conjunction but now I am getting into devatā [deity], right?

So, here we see if the Sun is with Ketú, Jaimini and Parāśara both state that it is called Śiva bhakti, all right?

If Ketú is with the Moon, Gourī bhakti, again this is in Navāṁśa [D-9].

If Guru is with Ketú, it is also Śiva bhakti, but, in our tradition we make a note - Sadāśiva. Samba Sadāśiva.

If Mercury is with Ketú, Viṣṇu bhakti is advised.

If Venus is with Ketú, Lakṣmī bhakti, you could say devi bhakti in general, all right?

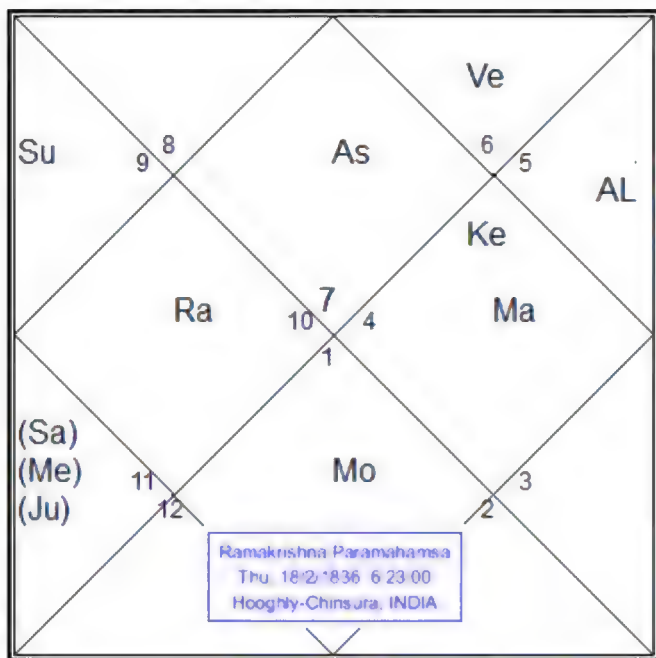
If Saturn is with Ketú, again Viṣṇu bhakti but we add Nārāyaṇa to be more appropriate.

If Maṅgal is with Ketú, Gaṇeśa or Skaṇḍa bhakti is advised.

So we have got to use this information now. We have the devatās here, we are going to use this. To begin with, I'll say, if you have the yoga of Ketú with a planet in Navāṁśa [D-9], then you should worship that devatā. If Ketú is alone, see the lord of the sign. When you have doubts which form - choose the one you like.

Example charts: Ramakrishna Paramahansa

Here's the chart of Ramakrishna Paramahansa. So he is a paramahansa, so therefore who better to learn from than such a great soul? What did he do to achieve his spiritual potential? We say he is one of the most spiritual people that have ever lived in India. One of the most spiritual. How is this? In his chart, this is his Navāṁśa [D-9], see, his Navāṁśa, Ketú is with Maṅgal. So, we go back to the previous list, we would have learned, Ketú with Maṅgal implies Gaṇeśa or Skaṇḍa bhakti.

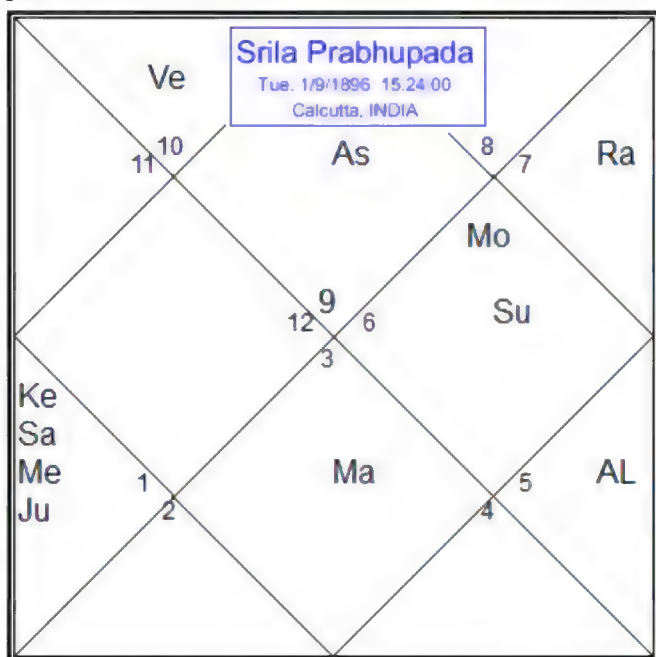


[Slide text: Ketú with Mars - Skaṇḍa or Gaṇeśa. However, Mars exchanges with the Moon hence instead this becomes Gourī or Devī] I am not giving you an easy example however. You see Maṅgal is in Karka [Cancer], and Chandra [Moon] is in Meṣa [Aries], therefore, they are in parivartana, they are exchanging signs. So, we thought Maṅgal was with Ketú, but I would have just robbed this Maṅgal out and removed the A and put an O and remove the O and put an A. So now it's Maṅgal over here and Chandra over here. So, we go back to the previous list, we are supposed to read Gourī bhakti. His entire

focus was devī [goddess]. Entire focus. He was working in Bhavatarani temple and there he was worshipping Kālī and Tārā. He was learning different practices, and in each practice he was imitating the divine mother's worship, so that he could get the result of the worship. So, his entire spiritual growth is happening through devī. See this parivartana? So lest you thought it was easy, make sure you check these small things, right? Devī bhakti for him. Let's try another example.

Srila Prabhupada

Prabhupada. This is his Navāṁśa, Srila Prabhupada. This is D-9, we are seeing D-9.

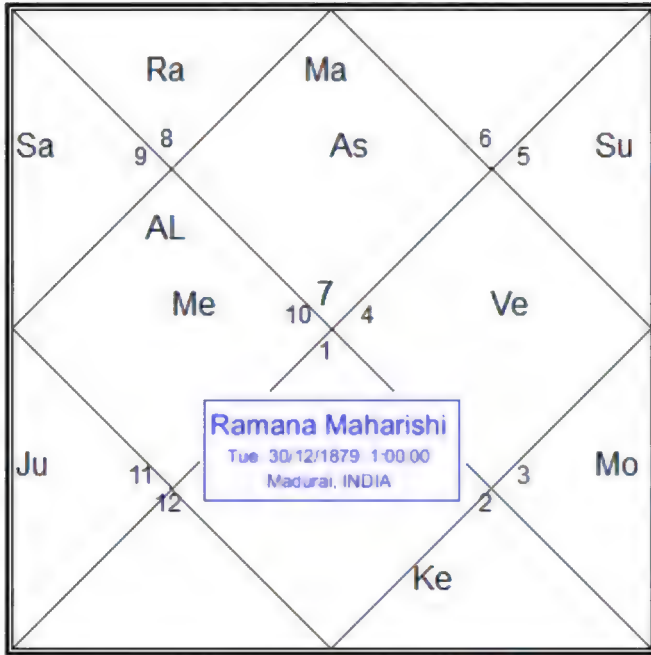


[Slide text: Ketú is with Mercury, Saturn and Jupiter. Mercury and Mars exchange signs to give the conjunction of Ketú+Mars+Saturn+Jupiter. In case of many conjunctions, take the weakest. Saturn is debilitated and indicates the worship of Viṣṇu or Nārāyaṇa].

So, Prabhupada. In his Navāṁśa, notice, I don't need to know the Lagna here, right? I just need to know Ketú. So, Ketú is here with

Budha, and Śani and Guru. Now, what am I supposed to do? Is there any parivartana? Budha and Maṅgal are having an exchange here, an exchange of signs. So, I am supposed to read it as remove this Budha, put Maṅgal, and Ketú, and Śani and Guru, ok? So, these are the ones. Now, when you have such a situation, take the weakest planet, not the strongest. (In case of many conjunctions choose the weakest). So, who among these Maṅgal, Ketú, Śani, Guru, I have to choose, Ketú is conjoined them, so Maṅgal, Śani, Guru, who among Maṅgal, Śani and Guru is the weakest? Śani is nīca [debilitated], all right? Then we'll go back to the recent list and we'll see it says Nārāyaṇa bhakti. So, he was worshipping Krishna all the time, that's Nārāyaṇa, right? Vaiṣṇava. So this is how it is working. Ok, great. So seemingly, we've caught some very big secret that the rishis and the saints are using, right? We've caught it. If we could imitate what they are doing for ourselves, then we will have the same amount of bhakti that they had, because this made them who they were. Let's try one more here.

Ramana Maharishi



[Slide text: Ketú alone, hence see the dispositor. Taurus is lorded by Venus and the Moon, but the Moon is stronger being chara ātmakāraka. The Moon indicates Gourī or Devī but being AK, ātmakāraka, will hint strongly towards Śiva].

This is Ramana Maharishi's chart, this is his Navāṁśa, the D-9 chart. And, in this chart, I see Ketú is here in Taurus, Vrishabha. This is lorded by Venus and the Moon, there are no planets here [conjoining Ketú]. Yes, Taurus is the mūlatrikoṇa of the Moon, I never heard of any planet not owning it's mūlatrikoṇa sign, so we say the Moon also lords Taurus because of this. So, I have to debate: is it going to go to Śukra or is it going to go to Chandra [the Moon]? Śukra means Lakṣmī, Chandra we should refer to Gourī. And people will say I never heard of him doing any devī worship. Maybe he did, but it was not that prominent as far as the rest of his study was concerned and worship was concerned. What will we do? He was actually deep into Śiva bhakti. He went to Arunachalesvara [temple] after all. Śiva. So, what do we do? So, then, one thing we notice here: among these two

Venus and the Moon, at first glance, it doesn't seem as if one is stronger than the other, ok, some people will argue Śukra has weak digbala, I will not decide based on that, but I do notice that this Chandra, it has this AK next to it. Right? This AK? AK is ātmakāraka. The king of the chart. Absolute king of the chart and the first king - his name is Śiva. Firstly, if ātmakāraka shows up, choose him. Don't be in doubt, choose him. Like straightforward. You just go ātma. Go straight to the ātmakāraka. That's the first step. Second, who is the king? The first king is Śiva, he is the first king because he gave all the akṣaras to the world. That's why he is the first king. So, therefore, he is Śiva. So, in his [Ramana Maharishi's] case Śiva bhakti leads to spirituality. I think, I have given a good amount of [riders?]. Parivartana - rider. If many planets - choose the weakest one If you are in doubt - choose the ātmakāraka. And you should find the form [deity]. This is the way we go about it.

Vanita Lenka: There's a lot of confusion here just because Venus is the lord of this position of Ketú, and the Moon's mūlatrikoṇa sign is Taurus, so there's a confusion.

Visti Larsen: Here I am sure - ātmakāraka. Now, let's say it was not ātmakāraka. I would say else.

Vanita Lenka: I was coming to that.

Visti Larsen: Lakṣmī or Gourī, choose one. Can't go wrong by going to the devī, right?

Vanita Lenka: So, what did you say? Come again, please. If it was not the Moon, which was the ātmakāraka, then?

Visti Larsen: I'll say it must one of the devī rūpas [forms]. Yes, one of the devī rūpas. Either Lakṣmī or Gourī. So, then I'll ask which one does the person prefer, and who says that you should not go to both. Either way, the bhakti will increase. It was ātmakāraka, so Śiva.

If we were to do it in our charts, I will say this, my Ketú is in Makara [Capricorn] in the Navāṁśa [D-9], and it's alone over there, and there's no parivartana, no nothing, so I will say, accha, Visti should be performing Nārāyaṇa bhakti, Viṣṇu Nārāyaṇa bhakti. Where is your Ketú in your Navāṁśa?

Vanita Lenka: My Ketú is in Sagittarius. It's alone.

Visti Larsen: Śiva bhakti.

So having covered this, now we've got the first step, the first bhakti step. If you follow this path - you are following the path that the saints did. So, people who are asking, "How to increase my spirituality, how to improve my life spiritually, how to make myself more spiritual" - this is the way. This is the door opening. You open the door to God with this. This is not iṣṭa-devatā. This is the opening of the door.

So now we have touched this. And we now have to take one more step into this, because now I have shown how to find the bhakti. Finding the bhakti is for everybody. Everybody should find their bhakti, where they should go. And Jaimini and Parāśara have been quite clear on this. In fact, when they describe the different devatās, they are saying, "aha, Ravi-Ketú bhyāñ [conjunction]" - Śiva bhakti. Chandra-Ketú bhyāñ [bhyāñ means conjunction] - Gourī bhakti. And like that they will go through all of them. And so they were very clear, they said, "Hey, hey, guys, everybody, look for Ketú, find your yoga with Ketú, and then find out the devatā". And they were speaking of this in the āñśa or Kāraṁśa adhyayas, both of them. So, they were clear on this. Even Jaimini, who knew that Parāśara had spoken on it, repeated it, showing how important it is. He said, "No, repeat this". Lest anybody forgets this, this is supremely important, we must follow this. Hint: you want to increase your spirituality? Find the devatā to increase it with.

Vanita Lenka: So only Ketú is the planet which, you feel, can lead us to find the right, you know, lord to worship?

Visti Larsen: We are all lacking that head. We are only tails connected to this Bhū-loka (earth plane) through gravity.

Vanita Lenka: Oh great.

Visti Larsen: And once we get the head, we can rise up, only then.

Vanita Lenka: Says it all.

Visti Larsen: Ketú is the one who gives us that.

Vanita Lenka: Thank you.

Visti Larsen: That is our dīkṣā, the path. The dīkṣā.

Ketú and Kaivalyam

So now, we can go a bit more advanced. Ketú and Kaivalyam. Everybody says Ketú is mokṣa-kāraka, Ketú is mokṣa-kāraka, how

do you know he will give you mokṣa? How do you know? Now we'll figure out.

So, Parāśara and Jaimini state that Ketú gives two types of Kaivalyam in the Navāṁśa [D-9]. So, again, only Navāṁśa! No other divisional chart, all right? But Visti, you said that the six divisional charts where Ketú and Rāhu have yoga where you can get mokṣa through? So, how come you are speaking of Navāṁśa now? Because those six other vargas, that I mentioned, are always having Rāhu-Ketú yoga, but you didn't choose any one of them. Your choice as to which one you will choose is depending on the Navāṁśa first, because the Navāṁśa is your prarabdha-karma - what karma you have available for yourself to deal with. That's why it is such an important divisional chart. That's why in the old days at least Rāśi-Navāṁśa was drawn, minimum. And when I say "old days" - in the last hundred years. Two hundred years - Rāśi-Navāṁśa-Drekkāṇa. Three hundred years - you had one more varga. Four hundred years - add another varga. Our choices of the number of vargas are becoming less and less. Now, we only do the Rāśi chart nowadays. So, Navāṁśa, all right? At least Navāṁśa [D-9], because then you will get the prarabdha-karma, you understand what karma is available right force in this birth. If mokṣa is available for us now, in this birth, it will show up in the Navāṁśa. That's why Navāṁśa is so important.

Parāśara and Jaimini state that Ketú gives two types of Kaivalyam in the Navāṁśa [D-9]:

●**Parāśara says** if Ketú is in the 1st or in the 9th house (or in Aries or Sagittarius) - it will give Kaivalyam. (1H and 9H are related to enlightenment and not mokṣa)

●**Jaimini states**, no, no, Ketú in the 4th house or in the 12th house (or in Cancer or Pisces) gives Kaivalyam. (4H and 12H are specifically related to mokṣa)

So, now we, students, are confused which one to follow. Can we follow both? The tradition has clarified: firstly, these houses are not seen from Lagna. Your body (Lagna) does not get mokṣa, it is your soul who gets mokṣa. So, forget the body, forget Navāṁśa Lagna, so we have to use something now. Instead, find the ātmakāraka in the

Navāṁśa, because the body (1st house) cannot achieve mokṣa, but the soul (AK) can achieve mokṣa.

If the body gets mokṣa, you are just dying, and the soul continues without mokṣa.

- These houses are seen from the ātmakāraka in D-9, because the body (1st house) cannot achieve mokṣa, but the soul (AK) can.

- 1H and 9H are related to enlightenment and not mokṣa. There is a difference! ātma-gyāna/ātma-jñāna (knowledge of the self, enlightenment) will come from the 1st and the 9th house from Kārakāṁśa (ātmakāraka in D-9)

- 4H and 12H are specifically related to mokṣa, actual nirvana, and particularly the 12th house from the Kārakāṁśa is termed Jīvana-muktāṁśa according to Chandra Kāla Nadi, so I did some research, and I found the name: Jīvana-muktāṁśa. Again, you don't need to die for this to happen, you can have this in this birth itself. Jīvana-mukta. You can call it practice for the afterlife. Jīvana-mukta.

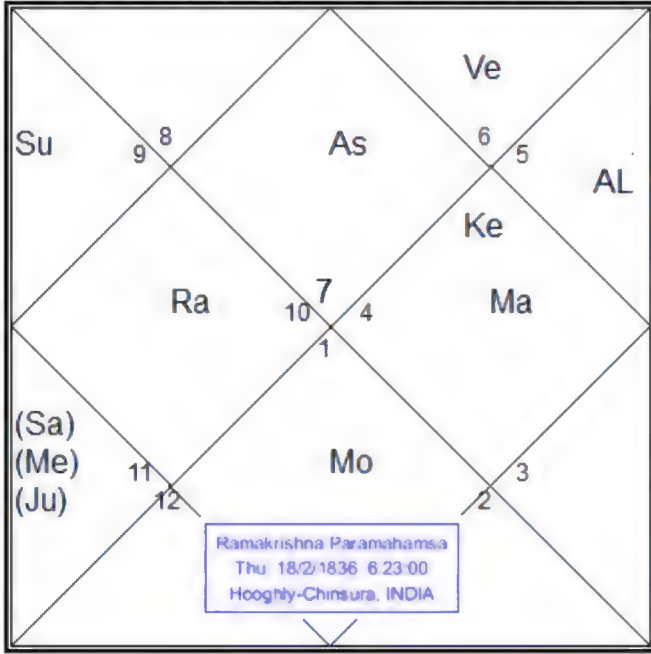
So we have these two groups now. The methodology.

We want Ketú in the 1st or in the 9th house from the ātmakāraka in the Navāṁśa, then you can get ātma-gyāna/ātma-jñāna [knowledge of the self, enlightenment], you can, no promises, I cannot promise you now you'll get it, you can, there's a potential. You can see how we've reached so far if we draw Praśna, then we can see, oh, if you die right now, will you get mokṣa or if you die right now, are you going to naraka (hell). We can see right here and right now with Praśna.

If the 4th or 12th from the ātmakāraka in the Navāṁśa have Ketú, lorded by Ketú, or the lord conjoined Ketú, you can have mokṣa. Potential, it is there. So, we should figure out some charts, how they work, so let's do that. We'll use the same charts we used earlier. Let's see if the big saints who [..?] followed their bhakti, got mokṣa.

Ramakrishna Paramahansa

And the first example I'm giving is Ramakrishna Paramahansa, this is his Navāṁśa chart, the D-9.



[Slide text: AK (Rāhu) is in Capricorn. 4H from AK is Aries, and its lord Mars joins Ketú in Cancer. Mokṣa indicated.]

And why I took his chart first? His ātmakāraka, according to the scheme of charakārakas that my tradition teaches (aṣṭa-charakāraka, 8 kārakas) has Rāhu as his ātmakāraka. Rāhu is ātmakāraka (AK). So, from here (from the ātmakāraka Rāhu) I should see the 1st house and the 9th house to see if enlightenment is possible (ātmagyāna/ātmajñāna). Enlightenment is not mokṣa, remember. It is just enlightenment. So, I see here that there's no Ketú here (in the 1st house from the ātmakāraka) and there's no Ketú there (in the 9th house from the ātmakāraka). Neither of these lords (meaning: the lord of the 1st house from the ātmakāraka and the lord of the 9th house from the ātmakāraka) are associated with Ketú. Then I will see the 4th and the 12th house from the ātmakāraka, Rāhu (for mokṣa). The 4th house from the ātmakāraka (Rāhu) is Aries and the 12th

house from the ātmakāraka (Rāhu) is Sagittarius. The 12th house from the ātmakāraka, Rāhu, has the Sun, it's lord Jupiter is over here (in Aquarius) - no mokṣa indicated from there. Now, the 4th from this (ātmakāraka Rāhu) was, remember, Aries, and the lord of this sign, Mars, is joined Ketú. Got ya. Mokṣa.

If you see the previous slide for a minute, Jaimini says Ketú in the 4th or the 12th (or Cancer or Pisces) gives Kaivalyam. This is a careful hint, you see this Cancer and Pisces, now go back to the chart. He left his body in Ketú Mahadaśā. Where is Ketú? In which sign? Cancer. So the daśā may be related to Cancer or Pisces when the person achieves mokṣa or Ketú. Ketú, Cancer or Pisces. That daśā will bring it. Very cool.

This is one of the solid cases. His 4th house from the ātmakāraka is lorded by Mars, it is joined Ketú in Cancer and he left his body in the daśā of a planet in Cancer, and the planet daśā was Ketú. Oh my goodness. Clear. Super clear. No doubt.

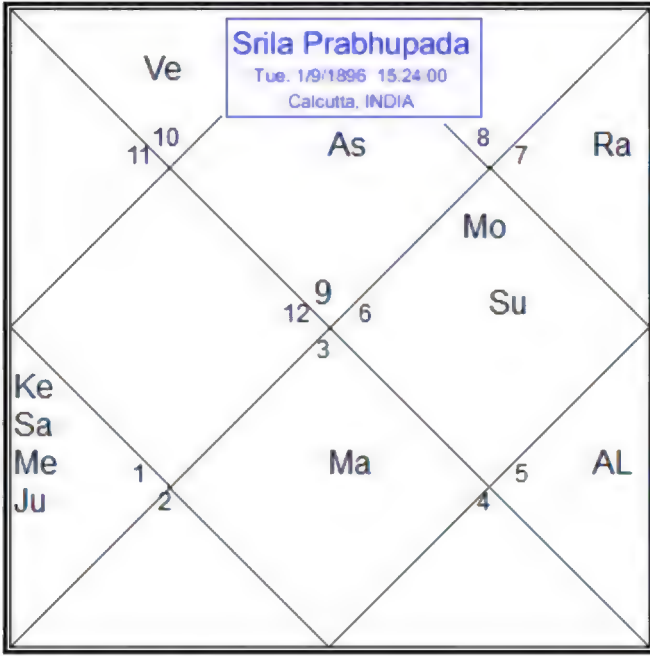
So we can measure based on the time you leave [die], then we know, then we are sure, all right? Then we are sure.

Vanita Lenka: And also whether you will get mokṣa or not. That is also seen.

Visti Larsen: That we ascertained, and now we ascertain when also. Let's try another one.

Srila Prabhupada

Srila Prabhupada. He also has ātmakāraka Rāhu.



[Slide text: AK Rāhu is in Libra. 4L and 12L from the ātmakāraka are joined Ketú in Aries. Left body in Ketú mahadaśā, Mercury antardaśā] So I'm really driving this ātmakāraka that can be Rāhu with 8 charakārakas (aṣṭa charakāraka) home here. You know I'm really driving it.

Vanita Lenka: You are going to get questions on this, Visti, why Rāhu is being included in the list of charakārakas.

Visti Larsen: Parāśara says you can have aṣṭa-kāraka [ashta means "8"]. After all, the Śiva Purāṇa says, I'm going to quote the Śiva Purāṇa, there are aṣṭa bandhana [8 types of bondage], there are not sapta (7) bandhana, aṣṭa, eight bondages. So why are they not seen in the chart? We are Jyotiṣas after all. We should be able to see the aṣṭa bandhana. So somebody says that they only have seven charakārakas, I say, accha, you already overcame one bandhana, congratulations. Well, where did it go? We need eight. To clarify what Śiva is trying to explain to us.

So, let's try the same thing with Prabhupada.

So, ātmakāraka is here in Tulā [Libra] in the Navāṁśa, and you will start by covering the enlightenment part.

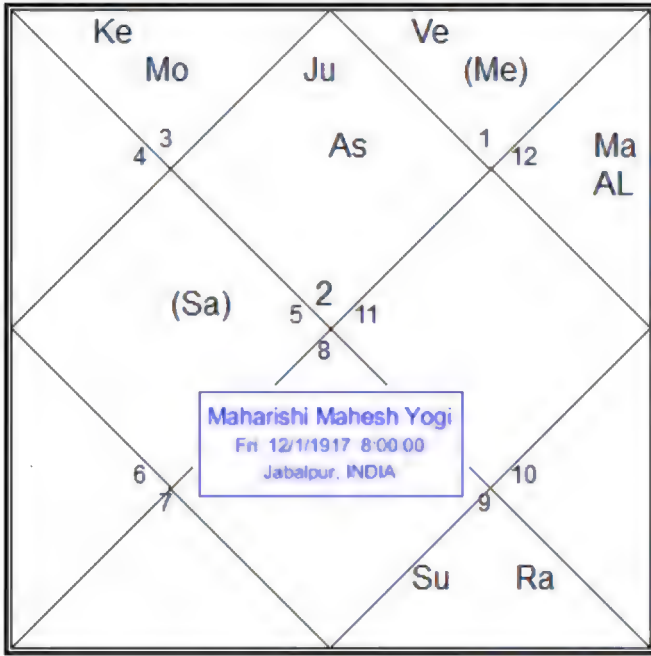
Is this 1st house [from the ātmakāraka] related to Ketú? There's no planet, no Ketú here. Lord Venus is over here [in Capricorn], no Ketú. The 9th therefrom [from the ātmakāraka] is Gemini, the lord, Mercury, is joined Ketú in Aries. Remember I said, 1st and 9th house [from the ātmakāraka], and Aries/Sagittarius? So, he has a super combination for enlightenment. ātma-gyāna/ātma-jñāna, he has it. He does have it. We should not rule out mokṣa. Let's try that.

The 12th therefrom [from the ātmakāraka] is having the Moon and the Sun, and the lord is the same Mercury joined this Ketú and the 4th therefrom [from the ātmakāraka] is lorded by Saturn, the same one, joined Ketú. My goodness, what a combination. A super combination. You can get ātma-gyāna/ātma-jñāna and mukti [mokṣa] both. This is clarified over here. He left his body in Ketú daśā, Mercury antardaśā. Both are over here with Ketú. Woah, clear.

Somebody is going to ask, "Was it ātma-gyāna/ātma-jñāna or was it mukti [mokṣa]?". You have to ask God about that, but I will say because he has the potential for mukti [mokṣa], given that the 12th from Kārakāṁśa has its lord Mercury join Ketú and the 4th from Kārakāṁśa has its lord Saturn join Ketú - I would have no hesitation in saying this, most likely, it was mokṣa. I would be sincerely thinking it was. At most, I could draw his Puṇya Chakra, the chart when he left his body to get to clarify that, at most I could do. To be sure. But this is a very good hint.

Maharishi Mahesh Yogi

Maharishi Mahesh Yogi. A very recent teacher. A great teacher. This is his Navāṁśa.



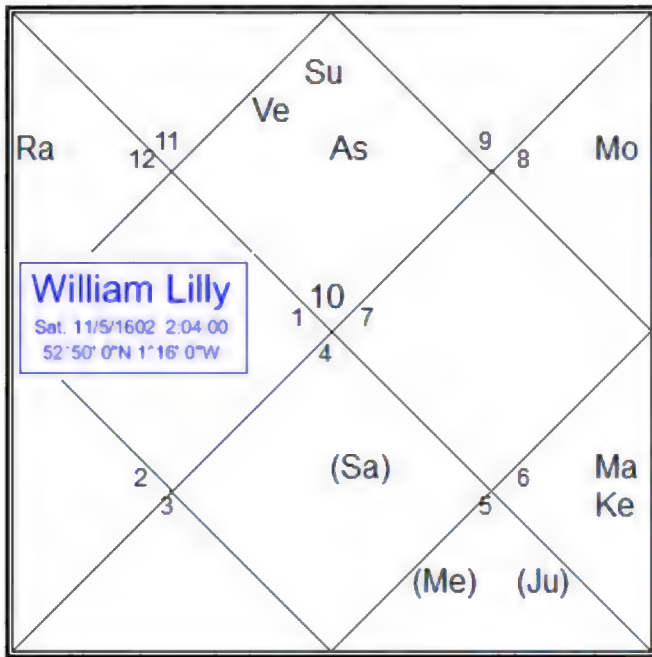
[**Slide text:** AK Sun is in Sagittarius. 4H from AK is Pisces. Lord Ketú joined Moon. Left body in Saturn daśā, Moon antardaśā. The Moon is joined Ketú.]

Where is his ātmakāraka? He has ātmakāraka Sun in Sagittarius joined Rāhu. We're supposed to start with the 1st house and the 9th house from the ātmakāraka. The 1st house is Sagittarius, wait, that was one of them, right? Could be, could be, but I'm going to now argue that not everybody with their ātmakāraka in Sagittarius is enlightened, so I don't want to accept that, Ketú MUST be involved. The lord of this [Sagittarius], Jupiter, is not associated with Ketú. The 9th house from the ātmakāraka Sun is Leo, Saturn is there, but the lord Sun - no link to Ketú - instead is joined Rāhu. No go so far. The 12th house from the ātmakāraka Sun is Scorpio, now Scorpio is lorded by Ketú, the 4th house from the ātmakāraka is Pisces, some of us say that Pisces is also lorded by Ketú. So, this Ketú over here

could give it, but I would be in doubt because that means Sagittarius Kārakāṁśa has a really strong potential towards mokṣa, just because the lords of the 12th house and the 4th house from Kārakāṁśa are Ketú. Very strong potential. Now, what do we know? He left his body during Saturn daśā, Moon antardaśā. The Moon is joined Ketú in his chart. Ok, he got it. Now, I'm sure. Otherwise I would in doubt, but this may be the reason why Parāśara states that this Sagittarius and Aries are very strong to give mukti [mokṣa]. Why? Because if the Kārakāṁśa is in Sagittarius, the 12th lord is either Ketú or the 4th lord is Ketú as well. You see that? If it is Aries which is the Kārakāṁśa, ātmakāraka in the Navāṁśa, the 12th is Pisces and the 4th is Cancer. Straight shot. See what I'm saying? So maybe that's what Parāśara was hinting at for mokṣa. Although we also have these ātma-gyāna/ātma-jñāna sutras as well. But we see because of the time he left, it makes sense, yes, mokṣa is there. What worship do you think he was doing? Which bhakti did he have? Gourī, yes, Devī we'll say. Gourī. The term is Gourī, but why should I restrict? Any Mahāvidyā. Any rūpa of Pārvatī. Why restrict? Somebody says, "Visti, I'm Christian". Mother Mary please, go for it. All right. Don't restrict. Say, no, a muslim - do the Fatima every day. Fatima, absolutely. Must do the fatima. So, no restriction there. So, but then people asked, but I thought he [Mahesh Yogī] was just meditating all the time. He used to perform a meditation using the Śrī yantra, and he had a ruby Śrī yantra. See that Moon over there [with Ketú]? Śrī yantra. Because from there he could derive all the bījas for meditation for his students. The bījas are given by the divine mother. She is the first, she gives all the sounds. Śiva gave all these akṣaras but Devī you have to ask for the mantras. So, mantra matrike. Let's try another chart.

William Lilly

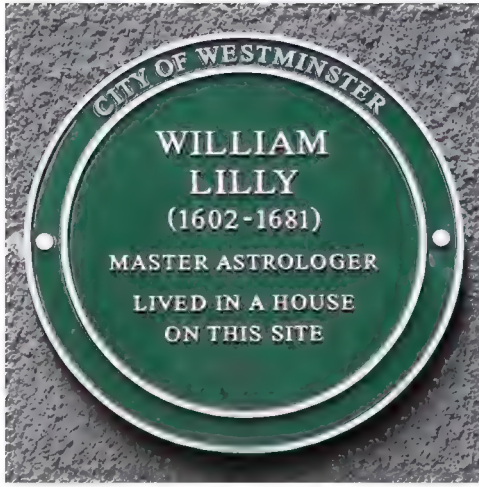
This chart I wanted to bring up, because I wanted to give some hope for astrologers like me.



[Slide text: Mars and Ketú in 9H in D-9 - very skilled in mathematics, occult practices (alchemy) and astrology. Mars is lord of AK sign and joined Ketú - enlightenment through astrology. Left body in Ketú antardaśā]

William Lilly. He is considered the most famous, at least in my opinion, the biggest and most famous, and having the biggest impact on western astrology. Most, biggest impact. I really respect this man. He is no longer, he was living in the 1600s, but there is still **a plaque** in London containing the name William Lilly, master astrologer. That's how well respected he was. No other astrologer has been given that respect in the UK. As much as he has. That's how good he was. They said he would do Praśnas about everything and predict the outcome of wars like B.V. Raman who did so for the WW2. William Lilly was there for the civil war in the UK at the time. Big impact.

This is the **plaque** Visti was talking about.



People think Christianity doesn't have astrology, it has astrology, all right? You'll start changing your views about so many religions after that. He talks about which planets, which angels, and how to see all that. By the way, why is he such a good astrologer? He must have some very powerful agni (fire) grahas in trines to his Navāṁśa [Lagna] because that is his skill. He has Maṅgal and Ketú over here in the 9th house from the Navāṁśa Lagna. He must be really good at astrology. This gives somebody who is really good at mathematics and calculations and numbers - big part of astrology, right? Big part of it. And you need high fire to be able to see, you know, light, fire, seeing. That's agni (fire). He was also deeply interested in alchemy. Back then, alchemy was like today's, what can we say, a mix of Ayurveda and spirituality, a mix of that. Now, we need to understand if he can get mokṣa in this life. We have to figure that out, right? So, we notice here that his ātmakāraka is the Moon in Scorpio. Now we see the 1st house and the 9th house from the ātmakāraka. The 1st lord is Mars or Ketú, and they are over here in Virgo. So he has the ātma-gyāna/ātma-jñāna potential. Enlightenment potential. And through which activity? Jyotiṣa. We're putting 2 and 2 together. He is doing astrology and he can get enlightenment through astrology. The 9th house from the ātmakāraka has Saturn, the lord is the Moon, the Moon does not have a direct link to Ketú. It's in Scorpio, but that's not

enough. The 12th house from the ātmakāraka is lorded by Venus, no planet there, not associated with Ketú. The 4th house from the ātmakāraka is Aquarius, Saturn and Rāhu are the lords, no planet there, none of them are directly associated with Ketú. So he has, at most, a chance of enlightenment. Let's see. Did he get it? He left his body in Ketú antardaśā. There is hope for us left.

Vanita Lenka: Rāhu, being in Pisces, is not going to help?

Visti Larsen: Not in Ketú antardaśā. I would have been looking for daśās of planets in Aries or Sagittarius or joined Ketú for enlightenment. Because he only has the potential for enlightenment, not for mokṣa. And Rāhu in Pisces, yes, you were mentioning, it's the 4th lord from the ātmakāraka Moon which is in Pisces, but I need Ketú. I need Ketú. Great. So, we did it. We've covered the Kaivalya sutras. Is this enough? You can see that there are some holes in some places. There are some places where we have holes when you look at the Maharishi Mahesh Yogi's chart. Then, with the astrologer will clarify if they have the Puṇya Chakra, the time of death. They will draw a chart for that to see where is this soul going after this life. Is the person still here, are there ghosts, have they already left.

Vanita Lenka: Oh really? You can do that?

Visti Larsen: Yes. All that we'll do with the Puṇya chart. The family comes, are there some rites we have to do for the soul that has left, you know, have they left properly, have they not left properly, is something should be done for them, which pujas to be done to help the soul that has left, etc. We do all that, Puṇya Chakra, death chart.

Vanita Lenka: I am looking forward to that now. So, this is done, I think, or [...] with something here?

Visti Larsen: We had just a few tidbits on different topics.

Vanita Lenka: So, we can stop here and start with another session.

Visti Larsen: Maybe we should just finish those three slides I have. They are very short.

Vanita Lenka: Yeah, yeah, sure. Please continue, please.

Ketú in houses

So, now we did that great topic, ok, big topic, and so, I know, that if I left this be, then people will ask me, but Visti, did you cover Ketú in

houses? And I have done so very sparingly. I admit this is a bigger topic, but I have done so very sparingly because I thought I have to say it, you know. So, people would like to know which is the best house for Ketú - it is the 10th house. Absolutely. The 10th is the best, because there he gets absolute dig-bala. When you meet a person with a 10th house Ketú, you will see they have such a messy desk, but they work as fast and at the speed of 10 people at the same time, so fast. They work very fast and very efficiently. A person with a 10th house Ketú, you'll be surprised how much work they can produce in a lifetime. So much. They have the full blessing of Ānanta Dev (Śeṣa), full blessing.

Conversely, if Ketú is in the 4th house - they are always troubled by Ketú, because it is opposite dig-bala. Instead, Ānanta is cursing the person. Ketú in the 10th - Ānanta blessing. Ketú in the 4th - Ānanta cursing. These people need some help with remedies because Ketú (Ānanta) is throwing his chakra at the person's head all the time. Day in and day out, they are being hit by the [chakra?] of Ānanta Dev.

Vanita Lenka: I was just coming to that, do these people need to do some remedies and get relief?

Visti Larsen: They should. They should. So, let me see. They should perform Narasiṃha mantra to protect themselves from Ānanta Dev. So, for such people the worship of Narasiṃha is very good if Ketú is in the 4th house.

Vanita Lenka: Is it something related to the mother?

Visti Larsen: There will be difficulties with mother, yes. There are those issues, yes. Mother may not be healthy. You have to check from other perspectives. The mother may not be healthy. There could be disturbances in the home. There could be a lot of, the person may be constantly nervous when they are living with somebody whether their spouse or their family because they have seen a lot of disturbances once living at home.

Vanita Lenka: Oh, is it? Ok.

Visti Larsen: Yes. So they have a very bad impression of childhood. If another graha joins this Ketú, this can change to negative or positive, depending on which planet. Like, you don't want Śani or Maṅgal over here with Ketú.

Vanita Lenka: So, likewise, if Ketú is getting dig-bala in the 10th house, so Rāhu is automatically getting dig-bala in the 4th house, right?

Visti Larsen: Actually, Rāhu's dig-bali is in the 7th house. They are not inclusive of each other in this case.

You see, we do the absolute bhāva (house) basics, first - Dig-bala, then - Mārana Kāraka Sthāna, bhāva sthānas. So, some people say that Ketú in the 2nd house is Mārana Kāraka Sthāna. This is like employing the giver of mokṣa to be your accountant. Don't do that. So, I don't like Ketú in the 2nd house for this reason: it can cause a lot of big mess in finances. Distinctly, the 2nd house works like this: the 2nd house is where you save money, Ketú is making you not save money. Now, some people will say it's better to have Ketú maybe in the house of giving money, the 12th house, but, you see, it's very good to pay your bills, because if you don't pay your bills, you start getting problems, right? So, you want nice planets who like to pay bills in the 12th house. I think the best planet in the 12th house in the Rāśi chart is Venus. In the Navāṁśa not so, in the Rāśi chart - it is very nice.

Conversely, opposite the 2nd house is the 8th house, so if the 2nd house is Mārana Kāraka Sthāna for Ketú, the 8th house is Jīva kāraka sthāna - the giver of mokṣa is now responsible for your karmas. This can be quite good, but the person will make some mistakes when they get up in the morning, when they are waking up. They will be quite clumsy in the morning, you have to be careful. These are the types of people who will walk out of bed and walk into a wall. Ketú in the 8th house. But it's quite good for their karmas, they quickly expedite their karmas.

Vanita Lenka: But why is it so that they are a little clumsy? Why do you say so?

Visti Larsen: Ketú is clumsy and the 8th house is the waking up time. You see, Lagna is when you are awake, but that which precedes your waking up time is the 8th house.

Try this, if Saturn is in Lagna for Gemini Lagna, the person has a lot of difficulties in getting up on time. I'll repeat it. Saturn in Lagna for Gemini Lagna, lots of difficulties waking up on time. The reason is

because their 8th lord, Saturn, has gone to the Lagna. And in Lagna Saturn is very badly placed, so the 8th house is suffering - the person never wakes up on time. Peculiar. This won't happen if the person is born on a Saturday, because then the Vara lord who has all the agni is with Saturn, then the person wakes up quickly, fast, is alert, wakes up early in the morning. Conversely, this example Gemini with Saturn in it - around 9, 10, 11, 12 they are waking up, that's when they are ready for their day. Even if they wake up, they go to work - at 6 they wake up, go to work at 8, by 10 or 11 they are awake. They are probably awake. It's a bit troubling. But Ketú is quite good for waking up in the morning, just that they make mistakes a bit too fast. When they get to fishing in this, they become like machines.

[Slide text: Ketú in houses

- 10H is dig-bala, where he is the strongest and hard worker, but causes a messy office. He has the blessings of Ānanta here, and can fulfill any task.
- 4H is dig-śūnya [śūnya means "zero","nothing", "empty"], and is very inauspicious, showing that Ānanta is attacking the person with his weapon (chakra) and ruining the person's life.
- 2H is Mārana Kāraka Sthāna (some say 4H). This is like employing the giver of mokṣa to be your accountant...!
- 8H is Jīva kāraka sthāna. The giver of mokṣa is now responsible for your karmas. **End of slide text.]**

General rules apply to other houses:

- 3rd house or 11th house Ketú makes him very auspicious.
- unless** he lords a kendra, being a malefic, he should be *debilitated in kendra* to give wealth.
- unless** he lords a kendra, being a malefic, he should be *exalted in duṣṭhāna* to give wealth.

Then, statement: **unless** he lords a kendra, this is **unless**, **disclaimer!**, being a malefic, Ketú should be *debilitated in kendra* to give wealth. People say, "Oh, Ketú is nīca [debilitated] in my chart". I say, is he in kendra? Is he? Because if he is - money time. Money time. This happens to the dual Lagnas we say. Ketú in Gemini, great, big money, **but** if he lords a kendra, it's a problem! So, this

problem of Ketú lording a kendra, right, is especially so for Taurus Lagna, 'cause he will lord the 7th house. But he cannot be debilitated in a kendra for Taurus Lagna, unless he is in Lagna, then he is in Taurus. Taurus Lagna, Ketú in Lagna is a big disturbance.

Vanita Lenka: That's an exception.

Visti Larsen: That's an exception. You see, It's unless he lords a kendra. That's the disclaimer because **a kendra lord should never be debilitated in kendra!** In fact, the reverse will be the case. Unless he lords a kendra, being a malefic, he should be *exalted in a duṣṭhāna* to give wealth. So that we have these disclaimers. **This principle applies to all planets.** If a malefic, this applies to all planets. So, **the reverse is positive if they are kendra lords.**

Other house results

General things that I've found.

(1H) Lagna Ketú - mental aberration is possible. Fine tune it from looking at other perspectives. May not be the case. Can be good at math, but there's some mental disturbance.

(2H) If Ketú is in the 2nd - financial problems, but if they work with microprocessors - they'll become wealthy. In other words, let a machine handle your money, not yourself.

Vanita Lenka: Or maybe just put it in the bank and do the online transactions only.

Visti Larsen: You hope that's enough. You need something else to automate your work, your finances.

(3H) Skill with precision instruments and time-keeping machines if Ketú is in the 3rd house. This is a great benefit? if Ketú is in the 3rd house.

(4H) Conjoined property, but many problems, if **Ketú is in the 4th house.** They will have conjoined property, but many problems.

(5H) If Ketú is in the 5th house - mistakes and lack of vision. You don't want malefics in the 5th house, you lack vision, you don't know what you want to do in your future. The 5th and the 9th house are quite pivotal when you read a chart for the first time for a person. Because the 9th house is their bhāgya and the 5th house is what their vision is.

If they have neither bhāgya nor vision, they will not do anything in life.
(6H) If Ketú is in the 6th house - the person will be pushed into *menial jobs. They won't like it. It is better to be self-employed because their jobs are very menial, headless.

*menial - not requiring much skill and lacking prestige.

(7H) If the 7th house has Ketú - there's a risk of multiple marriages. Don't say it will happen. There's a risk. It can mean relationships before marriage, it can be relationships after marriage, it can be two marriages, three marriages, but which..

Vanita Lenka: You have to play safe, Visti, with all these generalizations.

Visti Larsen: I play very safe, but this is also how I think - Oh, this is how the Rāśi chart looks, this and this potential, this stuff, these things can happen, etc. Then I minimize the list by going into, let's say, Navāṁśa, oh now the list only became one thing. Without varga you cannot say anything. The thing is the Rāśi chart is your experience...There are experiences [with Ketú in the 7th], definitely, more than one partner, but do I know it's more than one marriage? I don't know. That depends on another divisional chart.

Vanita Lenka: What makes you say so? Is there something in the classical texts that you are picking up from or what's the source of this particular [?statement]? Or it's your assessment?

Visti Larsen: No, I know some of the Chintamani at the top of my head, states this Ketú in the 7th house, but this is collected from different places. There are also texts, but also experience. I have tried to take the texts, put it into practice, and then I've come up with some experience with the texts, all right?

Vanita Lenka: If you go back and pick up the text, you know, they will not match with these multiple marriages and stuff, because in earlier times, we never had this kind of tradition, so maybe it is...

Visti Larsen: Exactly. No, no. They will call it **Bahu Stri Yoga** - Ketú in the 7th or Rāhu in the 7th - Bahu Stri yoga.

Vanita Lenka: Yes, yes, exactly.

Visti Larsen: Then they will say, the person has many marriages, or more than one spouse, for example, or more than one wife was sometimes accommodated, all right?

Vanita Lenka: The kings used to have this actually.

Visti Larsen: Yes, but we were very kind by not explaining exactly how it works.

Vanita Lenka: Yes. Right. Right.

Visti Larsen: The way it works: you have to make sure you check the Navāṁśa for marriages, then, you know, is it because somebody is divorcing? Is there only one marriage? If there's only one marriage, then all this talk is useless, right? The Navāṁśa will tell me exactly. It could be boyfriends before marriage or girlfriends before marriage.

(8H) If Ketú is in the 8th house: the person will be clumsy, but spiritual.

Vanita Lenka: He gets up late, but he will be spiritual.

Visti Larsen: Oh no, Ketú in the 8th house may not make the person get up late. **Ketú is an agni-graha**, he makes the person wake up early, and it's so early, that the person is still foggy, that's why they are clumsy. It's not late, this is early. Vāyu grahas - late, take it easy. Agni grahas - let's get up quickly, quickly, time should not go away from us.

(9H) Ketú in the 9th house is quite brilliant. Very faithful. Very faithful people.

(10H) Ketú in the 10th house - Great worker.

(11H) Ketú in the 11th house - Very, very lucky. Hundred mistakes - they benefit from each of them. They make 10, 20, 30 mistakes, people complain, "Oh, what a big mistake that was!", and then it's like but it benefited you in the end. How did that happen? That's Ketú in the 11th house. Very lucky.

(12H) Ketú in the 12th house - Blessed by the Divine Mother. Very nice combination. So, general houses, you know.

Graha guṇa svarūpa (24 attributes of Ketú)

All grahas have 24 attributes (guṇas): this is an expansion of the term guṇa and one should learn this for each of the graha. So, these are the 24 guṇas of every planet. So, Parāśara says in his 3rd chapter - in which he will speak of all the grahas - is called **Graha guṇa Svarūpa Adhyaya**. What he is hinting at is, when you learn this chapter, you must know all the guṇas of a planet, and he is not

talking about the three guṇas, he is talking about at least 24. So these are all the different guṇas. So, we should know them for Ketú. So, I'm going to take this slide, the next one, I filled the list out with all the guṇas for Ketú.

24 attributes (guṇas) of Ketú

1.**rūpa** (shape, colour) → What is his rūpa or shape? He is skinny, he is tall and he is gray. So, I'm taking colour also in this.

2.**rasa** (flavour) → His rasa, what is his rasa? He doesn't have any rasa, no flavour, no taste. So, that means he is tasteless. Without taste. He is lacking taste. Some other grahas will have more taste, he [Ketú] will have none.

3.**gandha** (odour) → What is his smell? It's a very foul smell. 'Cause he hates the [...] but he keeps hitting the [...] very negatively.

4.**sparśa** (touch) → His sparśa, his touch - it's electric, you know, like touching electricity, vibrating.

5.**saṁkhyā** (number) → His saṁkhyā - this is his number. His number is 7.

6.**parimāṇa** (dimensions) → His parimāṇa, parimāṇa is dimensions. So, I thought maybe one of these meanings could be the dimensions he has in the form of objects. He likes to make 9-angled objects, 9-pointed stars, 9-angled, many angles. It could be, you know, one of those i-cube toys [Rubik's cube] with many many angles on it, that's Ketú. He likes that.

7.**pr̥thaktva** (distinctness, severalty) → His pr̥thaktva, his severalty, how many is he? He can be singular, but I have noticed, also, that when Ketú gets involved, he can also create crowds. So, I think this should maybe, appropriately, be used in the form of crowds, because he is akita by nature, he is an insect, so he can create like anthills. Ketú. So, I believe maybe I should strike up this singular and create crowds, but it depends a bit on how we're using this context.

8.**saṁyoga** (conjunction) → His saṁyoga, his conjunction degree...I have thought this could be somebody could mean conjunction degree..many of these can have multiple meanings. So, I said, ok, 8 degrees is his conjunction degree. This we use in some yoga sphuta.

9.**vibhāga** (disjunction) → His vibhāga. What is his disjunction? Well, obviously, I thought that meant beyond 8 degrees, but maybe I have to learn some more and see what this also could be.

10.**paratva** (remoteness) → paratva is how far away he is. [Ketú is 3 months] So I thought, well, in Jyotiṣa, we need to know his distance in time, so it could be 3 months. Rāhu is 8 months. So, when Ketú is indicating the time period when an event will happen, it will happen after 3 months. This is used in Praśna (Prashna).

Vanita Lenka: If it's for an event you're talking about?

Visti Larsen: Yeah, so if you are predicting an event, you will know how far in the future it will happen. So, if Ketú is associating, it's 3 months.

11.**aparatva** (proximity) → His aparatva, his proximity. If he [Ketú] has to indicate how far away you're moving from your current place, Ketú will say, "Stay in the same place". Like Rāhu will say, "Go South-West", Jupiter will say, "Go North-East", the Sun will say, "East", etc. Ketú says, "No, same place". You won't move anywhere. "If anything, we'll go up in the mountains," - he says.

12.**gurutva** (weight) → His gurutva, this is how much he weighs. He is quite light. He is not heavy. He is very light.

13.**dravatva** (fluidity) → His dravatva, his fluidity, it's quite polluted, so the water is getting polluted like Ketú-Venus conjunction - the water [blood] is getting polluted causing Raktadoṣa ["rakta" means "blood", "doṣa" means "defect"].

14.**sneha** (viscosity) → His viscosity, how solid is he? He [Ketú] breaks the solidity. This is when he is with Mercury, he breaks it. Broken.

15.**śabda** (sound) → His sound, his śabda is very loud like a scream. Some people say that these are the sounds that are very loud, especially for dogs and such animals with sensitive hearing where humans may not be able to hear the sound but it's very loud for them. So, there's an aspect to it that it's not audible to humans but it is very loud for animals.

16.**buddhi** or jñāna/gyān (understanding or knowledge) → His buddhi or jñāna that is his understanding or knowledge. It's all precision based, it's mathematics (ganita).

17.**sukha** (pleasure, happiness) → His pleasure or sukha. What does he have pleasure from? Freedom and relief. Relief from something when he has less responsibilities.

18.**duḥkha** (pain) → What is his duḥkha, pain? How is he most pained? In bondage. Rāhu is the opposite of this. Rāhu prefers bondage and hates freedom. When there's not a responsibility, he [Rāhu] feels without meaning or purpose.

19.**icchā** (desire) → What is Ketú's desire, icchā? None. Preferably none.

20.**dveṣa** (aversion) → What is his aversion, his dveṣa? Money. He [Ketú] hates money.

21.**prayatna** (effort, work) → His prayatna, what is his effort he puts in? He loves working, his effort is into his career. Not for the sake of money, but for the sake of his success. He is actually trying to finish the work, that's why he wants to be relieved, you see, he's trying to finish the work. He doesn't like the work piling up - finishing the work.

22.**dharma** (merit or virtue) → His dharma is mokṣa. That is the merit of virtue he has. Relief and mokṣa.

23.**adharma** (demerit) → His adharma is rebirth. He was not supposed to do this.

24.**saṃskāra** (the self-reproductive quality) → His saṃskāra, what is self-reproductive quality? So, I thought maybe this refers to his ability to create automation, so this can indicate small machines, which keep repeating the same thing. It does the same thing on and on and on and on again, no, no, nothing different from the previous, continue doing, repeating the same. Repetition. And that we conclude.

Vanita Lenka: Why did this end?

Visti Larsen: Because now I have covered Ketú, I thought.

Vanita Lenka: But it was awesome, Visti. Do you think we can take up a few questions of the viewers in this session only?

Visti Larsen: Yes, please, let's do that.

Questions

Vanita Lenka: Amit Kumar had to ask what if Ketú is in the 10th house with benefics like Jupiter and the Moon and no other affliction?

Visti Larsen: So, he could be asking from a few perspectives. So, he could be asking me is there a curse, if Ketú is with Jupiter and the Moon? Because Rāhu will be aspecting Jupiter and the Moon as well, and there will be two malefics involved both Ketú and Rāhu. So, I say, ok, well, unless one of Jupiter or the Moon is in its own sign or exaltation sign, unless, then Jupiter will be the curse of a Brahmin from the last life. So, that's one thing he could be asking me. He could also be asking what does it mean to have Ketú, Jupiter and the Moon in the 10th house? I say, congratulations, because even if there's a curse, this person is going to be very successful in their career if they can find the right career. I'm only lacking some information here, because I don't know what is his sign in the 10th house. Did he mention the sign?

Vanita Lenka: No, nothing is mentioned.

Visti Larsen: So, if I knew the Lagna, maybe I could tell that, oh, where's the Moon, the Moon is in the 10th, maybe it was Kanya [Virgo] Lagna, and Ketú, Jupiter, the Moon are in the 10th house in Gemini, then the 10th from the Moon would be ruled by Jupiter, and Jupiter would be in the 10th - that means great success will be there in career. The person will also become famous for their work. They will most likely be getting fame because, number one, they are a very hard worker with Ketú in the 10th. Number two, Jupiter in the 10th house makes the person benefit from the work of others: so somebody started some work, they did not finish it, he came in because of Jupiter, and he did all the harvest of the work. Somebody did the farming, he did the harvest. Jupiter.

Vanita Lenka: And Ketú is getting dig-bali also here [in the 10th house], as you just mentioned.

Visti Larsen: I get a bit worried about the Moon over there which means he sometimes gets restricted from working long hours. The Moon is not a hard worker. So, in the 10th house, the Moon is not so good for work. The Moon and Venus, they are jala grahas (water

planets), they like to be at home. So this person will not work very hard with the Moon in the 10th house. I will say, the person will work very hard because of Ketú, they will like to work long hours because of Ketú, they will be very good at finishing other people's work because of Jupiter, but the Moon over there keeps restricting them from finishing the work in one day. So, here's a person who wants to work hard but he cannot do it in one stretch.

Vanita Lenka: How true is this, Visti, that when Ketú is.. [if you have completed, I will just ask a further extension to this question only], it is said that Ketú in the 10th means that you have done a lot in your previous life related to your workplace, and now, in this life, you are supposed to do something with your family affairs, with your home life, you have to quit the karma with the home-related issues. How true is that?

Visti Larsen: It's a bit too simplistic, if we just read it from Ketú alone in the 10th house. I would have to read the person's *Śaṣṭhyaṁśa* [D-60] first to be sure that is actually the case. What I will say is that everybody with Ketú in the 10th - they will be hard workers, they will be very very hard workers. What the person should focus on is not dependant on one singular graha. Let me voice this slightly differently: it's not that it's always Ketú that indicates what is the karma they must do in this planet, sometimes it's one singular Rāhu, sometimes it's the Sun, sometimes it's the Moon - that depends on a different principle that we use to see what is the most important purpose of the person being in this planet, and that has something to do with the soul. So, there's something to do with the ātma (soul) in that. And I don't want to speak on that topic how to see that now.

Vanita Lenka: That's perfectly fine, I respect that.

Visti Larsen: It's a big topic. And I was trying to say that one of the planets in the chart will be the soul graha - and that one jāta-graha, I'm supposed to use the term, jāta, the birth graha. And this birth graha can be any of the navagraha, and that will be the most important purpose for them being in this planet.

Vanita Lenka: Can I take up another question, if you have time?

Visti Larsen: Of course.

Vanita Lenka: A person is asking: we have learned that malefics in the 2nd and the 8th from Lagna affect your finances, from the birth [Lagna???], from the Ārūḍha Lagna, I think AL he meant that only, and during daśā from the ātmakāraka - you are giving up the dhana-bhāva 2, 5, 9, 11, and if Ketú is in a dhana-bhāva with a malefic and a benefic influence, will the native be wealthy? Doesn't this contradict the 1st principle? I don't know how to put this.

Visti Larsen: I will answer clearly. I will answer very clearly. If a malefic is in dhana-bhāva that means any of the 2nd, or the 5th, or the 9th, or the 11th, and it is very negative for the person's finances, it is, that includes if Ketú is in the 2nd house. And it is negative to have Ketú in the 2nd house whether or not money is in the bank. Now, we also have something called Daridra yoga (daridra means poverty) formed, according to Jaimini, if the Nodes are on the 2/8 house axis from either Lagna or Ārūḍha, even Navāṁśa Lagna, even Kārakāṁśa, he has a long list. Now, this is the case that there is problems with finances whether I take malefics in dhana-bhāva or malefics in the 2nd house, this is still dhana-bhāva, the 2nd house. This does **not** happen if a benefic associates! This is the thing - if a benefic associates, it will give wealth instead. So, it is only Daridra yoga (daridra means poverty) **if** there are no benefics associated. The Daridra is removed by the benefics. These benefics that will give this dhana (wealth) will especially be Jupiter, Venus or Mercury. The Moon may not give the dhana (wealth). But Jupiter, Venus and Mercury will give the dhana (wealth). This is more so in the 2nd house that the Moon is questionable, in the other houses - the 5th, the 9th, and the 11th - the Moon will definitely give the dhana. Definitely. To answer clearly, the principle is, yes, if malefics are alone - it's a problem, if just one benefic - great. Then that one benefic will convert all the malefics into dhana (wealth). And then you know, if you follow that benefic, you will convert it all into dhana. Then you tell the person, "Remedy the benefic, and you will make great money".

Vanita Lenka: He will be happy with this.

Visti Larsen: To give an example of this, Tulā [Libra] Lagna, Ketú in Lagna.

The person was advised to wear a gemstone to activate Ketú and they became wealthy, because Ketú lords the 2nd house.

Vanita Lenka: Yeah, exactly. Great.

Visti Larsen: So, that, I believe, answers clearly that question.

Vanita Lenka: Yes, very well answered. That's Visti Larsen, so what do you expect? So, the next question, well, I think I'll take up two more. Nina is asking, "I have Ketú in the 7th house, and he [Visti] is right on the money: marriage has always seemed like a bondage or a prison to me ever since I was a little girl I never liked the idea of it". So, she [Nina] is not asking, she is just telling. Can you just, you know, shed some light on this, why she is feeling so?

Visti Larsen: Well, actually, there are two things here that are necessary: not everybody with Ketú in the 7th house has a dislike towards marriage. Not everybody. And that's because their Lagneśas (Lagna lords) are different. Whether you accept something or not accept something depends on your Lagna lord. So, Ketú is in the 7th house and it is giving a certain experience or a certain feeling of how relationships and marriages are supposed to be. That's what Ketú will do over there. And he is mokṣa-kāraka, so one thing you will notice: If Ketú is in the 7th house, the person will - the circumstance that there is that - they don't define marriage as marriage unless they have a child. So, if Ketú is in the 7th house, you will find - let me give them the base, the foundation, and then we will work on the foundation from here - ...So, Ketú in the 7th house says, "You are not married until you have a child from that marriage". What do you think is going to the person's head? "Until the child is born, I am free". They may not be loyal.

Vanita Lenka: And you just said that in the 7th house it [Ketú] gives multiplicity to that process.

Visti Larsen: That's the problem. Yeah, that is part of the problem that the reason why Ketú in the 7th can give multiple marriages is because unless a child comes to continue the lineage, how can I say that marriage is being fulfilled? You see, they define marriage by the continuation of family. Now, this is not necessarily what Nina is asking, because all I've done is said I know that Ketú is giving her reasons to think that maybe marriage is not marriage until children

are in the picture. When you have Ketú in the 7th, it's possible the person may meet their partner, get married and then no babies are there, and they are like, "Ok then, until there's a baby, I may not be loyal". They can go to another partner. It can be a problem. Nina may not be having this circumstance, because her Navāṁśa is different, but she can be reacting to that information that she's getting from that 7th house because her Lagna lord may not like her 7th house. Some people will accept this idea and say, "Yes, we will take this path", some people will say, "No, I do not like this path", so that yes/no, that machine which is saying "yes" or "no", that computer would just say one or zero to that information is her Lagna lord. Her Lagna lord may be in the 2nd house, so from the 2nd house that she considered the 7th house - enemy [the 7th house is 6 houses away from the 2nd] and Ketú, particularly, - enemy over there. If Śukra is the Lagna lord in the 4th house - the 4th from Śukra does not like [people don't like the 4th from Śukra], so, therefore, if Ketú is over there - She [Nina] will not like that, so this is something called [Pachakari?] sambandha. So, the sambandha of your Lagna lord with your 7th house or your 7th lord can tell you whether you like the idea of marriage or not. That's the answer. So, it's not only due to Ketú.

Vanita Lenka: Lagna is not known also. She [Nina] is just saying that Ketú is in the 7th house. That's what she said.

Visti Larsen: So we know only part of the story, and the depth of the picture will come from the Lagna lord, because that's all likes and dislikes

Vanita Lenka: To this you have already replied though, I'll just speak a little bit about this question: the 2nd, the 4th and the 11th houses are obstacles to Ketú. We count from Ketú's position, from Lagna or taking Ketú as Lagna?

Visti Larsen: Ketú as Lagna, always Ketú as Lagna. That Ketú Chakra is for Ketú as Lagna.

Vanita Lenka: There was one more question on the chakra, one second, I will just ask that also, that could be the last question because I will not take so much of your time. It says, do you consider Bhāva Chakra while looking for parivartanas?

Visti Larsen: It's a bit complicated question, because...ok, ok, this is how it goes. Parivartana happens between grahas and rāśis. So, if I apply the Bhāva Chart it means I have already applied the parivartana before calculating the Bhāva Chart. So, I will first apply the parivartana, then, when I need to, I will read the Bhāva Chart. So, now, this can look a bit funny, because the Bhāva Chart is a chart which shows our perception of things. See, the Rāśi Chart, the Rāśi Chakra - that means - forget bhāva sphutas and all - is the reality. That's what God said. Kālapuruṣa. God said, "This is the destiny". And then, we, with our brains, decided to carve out a new chart. Lagna is our brains, has decided, no, no, this is what God has created is not right, let me carve a new life out of myself. What does that sound like? At first, it sounds like we are slightly dysfunctional as human beings, but it can also mean this entire earth was given to all human beings, but I'm going to go to the municipality, but this plot of land, register it in my name and say this is mine, not the rest of the world's. So that is what the Bhāva Chart is doing. It's carving out a part of the planet to say it's our own. Now, when this happens, it can be that some chart planets get displaced from the original Kālapuruṣa, so by me explaining this, I am explaining the whole philosophy of even using the Bhāva Chart and the Bhāva [..?]. So, let us say, like in my case: I have in my chart a parivartana between Guru and Śukra. I am Vṛścika [Scorpio] Lagna. I have Guru in the 12th house in Tulā [Libra] and Śukra in the 2nd house in Dhanu. Now, if I have to apply the principles of parivartana, then it will be, you see I have a Budha yuti Guru in the 12th house, so now it's as if Budha yuti Śukra after parivartana. Then, I'm going to say, accha, it is like Budha and Śukra yuti. That means as if I have...ok, now, this is getting a little bit confusing, so bear with me, please bear with me...It's as if Budha has gone and joined Śukra in the 2nd house and Guru is alone in the 12th house now. I'm going to confuse many people with this information, I understand that, because although I said Guru and Śukra were in parivartana, Budha was the one who moved signs. But either way, he is having as if he's having yoga with Śukra. Now, if I apply the Bhāva Chart, my Budha has moved to Lagna instead of the 12th house. So, now my earlier prediction it's as

if Budha and Śukra are having yoga, and in the Budha-Śukra yoga, it's as if the person is having lots of rajas in their life. Rajas is very high: Budha-Śukra is like rajas-yoga. But in my Bhāva Chart, Budha does not yuti Śukra, so what is happening? My Budha is yuti Sūrya instead in the Bhāva Chart. So, now all that rajas is being burnt by Sūrya. He is saying, "zero rajas". Sūrya hates rajas, he will be burning the rajas. He burns it. That's how he combusts Śukra and Budha so often, especially Budha. So, he is burning the rajas. So, here is somebody who God has said: You have lots of rajas in your behaviour, maybe they will have a very good taste for food. Rajas is always first in the taste for food", and I have a person who, although, I'm a vegetarian now, I've had a very strong taste for food, and I was taught many ways to cook food and prepare food. You ask me about food, I'm very interested in the topic: which spices, which taste, and everything. I'm very interested in the topic, but Sūrya has decided, "Ok, Visti, only vegetarian food". But who decided?

Vanita Lenka: In the Bhāva Chart Sagittarius is there in the 2nd house?

Visti Larsen: In my Bhāva Chart, regardless of what we do calculation-wise, Budha and Sūrya are together. In my Lagna. So, God has said, "High rajas" - I have said, "No, no, only vegetarian rajas" or curtailing it's somehow, I'm curtailing it with Sūrya: like a type of self-punishment, only this type of rajas. So, that is where God is saying, "Here, look, here's everything, born in Kenya, great culinary experience, living in Denmark, you know, also great options food-wise". But the Bhāva Chart said, "Ok, everybody in Denmark is like that, everybody in Kenya is like that, but I believe I should be like this". The Bhāva Chart said, "Do this".

Vanita Lenka: I consider the Bhāva Chart as a stronger chart, I also see the Bhāva Chart.

Visti Larsen: It's not always stronger. It's not always. The power of the Bhāva Chart is your power of your mantras and desires and views to change what the world looks like.

Vanita Lenka: Oh, is it? Ok.

Visti Larsen: And it may not always be for good purposes.

Vanita Lenka: So when we are reading from the Bhāva Chart, you mean to say that the readings are not correct if we put up the Bhāva Chart, because every time we put up the Bhāva Chart?

Visti Larsen: Just because Visti wants to be a vegetarian doesn't mean that the world is vegetarian, right? So, if I have to read the chart, I have to read the world outside, correct? Because when you read daśā from the Bhāva Chart - it's just me in my own head - but if I read the daśās from the Kālapuruṣa I can see everything that's happening around.

Vanita Lenka: That's true. That's true.

Visti Larsen: That's why the readings are better from there, but my views, I am impressing my views on the planet. I'm playing ṛṣi (rishi). When I use the Bhāva Chart, I'm playing God actually. I'm playing God.

Vanita Lenka: Oh, is it?

Visti Larsen: Yeah. I'm playing God. Be careful when you use it, you know, try not to focus on...

Vanita Lenka: You are changing my views also...

Visti Larsen: So, I don't rely on the Bhāva Chart for that reason, because it is not necessarily the reality the person experiences, it is the reality they wish to see.

Vanita Lenka: I'll keep that in mind.

Visti Larsen: And the more we perform the gāyatrī mantra, we can understand reality better.

Vanita Lenka: So, you are talking about the reader (astrologer) or the one who is seeking a reading (client)?

Visti Larsen: Both. The astrologer can tell the reality better to the client and the client will understand reality better than before.

Vanita Lenka: Both of us should be doing the gāyatrī chant. Great.

Visti Larsen: Yeah, everybody should.

Vanita Lenka: I do that though, I also do the gāyatrī chant, but, yes, I think I have not referred much gāyatrī chant to my clients 'till now.

Visti Larsen: It may not be that it is distinctly gāyatrī. Like I don't give Gāyatrī, and actually, I can't give, I have to ask, "Are you initiated into Gāyatrī? Do you have the yajñā upavīta (sacred thread)?" If you don't, then I'll give another gāyatrī. You see, gāyatrī is not a mantra,

it's a chandas. When we say *om bhūr bhuvaḥ suvaḥ*, etc. That is the Savitur Gāyatrī or after initiation it's called Brahmā Gāyatrī. I don't have to tell that to a person. Any gāyatrī. There's another gāyatrī, have you heard this gāyatrī: *Om Namō Nārāyaṇāya* - that's gāyatrī.

Vanita Lenka: That's also gāyatrī?

Visti Larsen: *Om Namō Bhagavate Vāsudevāya* is also in gāyatrī chandas. So, there are many mantras in gāyatrī chandas that the person can recite to make the Lagna strong. So, any mantra which is in gāyatrī chandas, it may not be Sūrya mantra, it may not be āditya mantra, it can be any mantra in gāyatrī chandas, but we have to strengthen that person with gāyatrī.

Vanita Lenka: Great. We have done the conjunctions. Somebody is asking, "The Sun, Mercury, Venus and Ketú are in the 10th house of Virgo Ascendant". Can you tell about the career of a person? Gemini, of course, has all the 4 planets, Virgo Ascendant.

Visti Larsen: What you said, I was wondering, if they were in the Lagna or in the 10th?

Vanita Lenka: They are in the 10th house of Virgo Ascendant. They are in Gemini.

Visti Larsen: Can you tell me the planets again?

Vanita Lenka: The Sun, Mercury, Venus and Ketú.

Visti Larsen: So, I'll make this list now. It's in Gemini, right? That means Mercury has become own sign, so Budha is on top, he is the biggest, strongest planet over there in the 10th. And Ketú is nīca in Gemini, so Ketú is at the bottom, he is the worst over there. And then we have the Sun and Venus: now neither of them have any special traits in Gemini, so I'll say Venus is the more benefic, is big and better than the Sun. The Sun is at the bottom of that. So, I have a ranking now. Mercury on top. Venus - second. The Sun - third. Ketú - forth. I do this with every conjunction.

Vanita Lenka: And you take up planetary war also? If, at all, they are in planetary war.

Visti Larsen: Yes, very much so, very important, absolutely.

Visti Larsen: Now, because of the order of these planets from most benefic to most malefic: Mercury is the most benefic, because he is in his own sign, then Venus, because he is more benefic, then the Sun,

more malefic, krura, Ketú is the worst, 'cause he is nīca. So, I take those oscillations: the saint blesses the sinner, so Budha and Ketú are having yuti over there. I make one list which says Budha and Ketú is one group having yuti. Then I will say Śukra and Sūrya are the remnant, having yuti. So, this is a combination of two gangs: one is the Budha-Ketú gang, one is the Sūrya-Śukra gang, and they are working in parallel in the 10th house. And they are competing with each other. Now, what am I going to say? How does the person's career look if the 10th lord is Budha in its own sign with Ketú - and it is with Ketú - I'm supposed to say "broken career". Ketú-Mercury is broken bones yoga, broken career yoga. What does it mean? Many stops. How can a person turn this into an advantage? Their career must involve many projects. Now, you know what I'm lacking? Career is not defined only by your 10th from Lagna. I will explain what this yoga means for him, but I will explain why I'm lacking something. Without Chandra and the 10th from Chandra I cannot see the continuity of his career. Because the 10th from Chandra is the decider of where you will get food and also define the * of profession. Truth be told, the 10th from Lagna only tells me how the person works. Not what the person works, not how much wealth is there from the work. Now, a little bit more. So, on the other hand, it's Sūrya-Śukra yoga. Now, Sūrya-Śukra yoga is like Pitris Rudra yoga, we call it. I know I'm being very advanced, but the idea is - this is not a nice yoga, because these two are quite opposite each other. You could argue that Sūrya is becoming nīca by Śukra, so maybe I'll call it Nīca-Sūrya yoga. So, these are the two groups. Now, because this is how they work that among the Śirṃhasana bhāva: the 10th house shows the availability of work, like when you go to the job, you are working in a certain way and it also tells me how much work is available, Lagna is whether you want to work or not, and the 5th house is your colleagues at work, so these are three houses most important for career in the Rāśi chart. So, if I know that his 10th house is having a Budha-Ketú on the one hand, then he will see these many stops in his work, many broken, many parts, many portions of his work, and then I know that Sūrya-Śukra is also there in the other group which means that authority is constantly being - his ability to rise to get

authority, to get recognition is constantly being pulled down. Now, among these planets, very notably, Sūrya is the 12th lord for Kanya [Virgo] Lagna. So, I'm getting worried that this person may be suffering in their job because the people, the companies they work for, keep getting into problems.

Vanita Lenka: Oh, is it? Ok.

Visti Larsen: Despite the person having great capacity for work, due to Ketú in the 10th house, the person is having problems because their 12th lord Sūrya is in the 10th house. I also don't know if any of the planets are combust, that's relevant information. But, the next thing I would do is I will say, this person.. once they get a job, once they get it, I cannot see whether they get, deciding the Chandra for, but once they get a job, there is this problem with broken work, there's this problem with a difficulty in rising, and there is an issue with availability of work in the job which causes him to lose jobs, when there. Without Chandra, I don't have the full context, because Chandra will decide whether he keeps a job or not, and how many transitions he has, but I can see there's a problem with every project he has to partake in, because of these two groups: Budha-Ketú on the one side, Sūrya-Śukra on the other side.

Vanita Lenka: So, the remedy could be that he should be taking up jobs where somebody from his place of birth or abroad, as we say, you know, maybe a multinational company if he joins, he can...

Visti Larsen: That may not do it from the 10th house from Lagna, but I would check that 10th from the Moon. Like I said, I have a big issue because I don't have the 10th from the Moon.

Vanita Lenka: I mentioned because of the lord of the 12th in the 10th gives that.

Visti Larsen: Yes, I understand, but I will not take that as granted without seeing the Moon.

Vanita Lenka: That really makes sense.

Visti Larsen: Because the 10th from the Moon is telling me where he goes for the job, how stable he is there, how much security he has in the job, things like that. But what I can say is this there's definitely some issues pertaining to how this person is working and whether this person is allowed to finish work, and this is unfortunately not

subjected to his colleagues, but it is somewhat subjected to the availability of work and his attitude towards work. I will say, given these combinations, I noticed that it is as if Budha is afflicted in the 10th house in a curse. Now, there's something else here which is relevant regarding marriage for this person: he didn't ask, so I'm not saying, but I will say the person should perform Nārāyaṇa mantra, ***Om Namo Nārāyaṇāya***, he should do this for three years, preferably Nārāyaṇa Kavaca should be performed in this regard. And if he does so for 10 mālās a day for 3 years, he will overcome a curse which is related to his uncle in the last life which is affecting him in his workplace, which is causing him a lack of recognition and difficulty in getting the same appraisal that even his colleagues get. He also has an issue with challenges, he doesn't like challenges in his workplace and he often shies away from them. He doesn't talk so much with his bosses, he works, he is good and skilled at his work, but he is like the person in the booth working and not talking to his colleagues and work people. Such people have a problem, because they are always passed over for promotions and higher opportunities [...?].

Vanita Lenka: They are inspired of doing certain things but they are not getting it...

Visti Larsen: The person who gets the promotion is the one who knows how to talk to the boss, not the person who knows how to do the work and sits in the booth and continues to do the work. Remedy: Worship Nārāyaṇa - he will get over this.

Vanita Lenka: He must be watching this video, and I'm sure it will solve many problems of his. And, Visti, I wanted ..

Visti Larsen: It's very limiting information you gave me, I'm sorry, I have to point out. It's very limiting, it's just one yoga..

Vanita Lenka: This is something which is happening often in your videos underneath whatever the comments, we are getting there all incomplete questions. If you really want to, then maybe you can go to Visti's [website <https://srigaruda.com/>], he is teaching, he has a school [<https://www.rama-edu.com/>], you know, where he is teaching things, and he has a forum also, so you can just ask those questions, I think, he can analyze there, and ask all the questions with complete information.

Visti Larsen: It would be my pleasure.

Vanita Lenka: I have a question, like I am actually into transits a lot, you know, I'm really maybe obsessed, or maybe people want me to be focusing on transits often, so what I want to know is if Ketú is... Do you want to say something, one more video on Ketú in transit? Can you do that for me?

Visti Larsen: We can do that here now.

Vanita Lenka: So, I'll be sharing the next video on Ketú in transit. Thank you so much for agreeing upon that.

Visti Larsen: My pleasure.

ALL ABOUT KETÚ PART 7

Ketú in transit

Obviously, when we speak of transits, we are speaking of whether we are looking at mundane transits for everybody in the globe or we are looking at transit results for people individually. Obviously. That's our first concern.

Mundane level (globally)

Here, in which the general methodology we use for transits mundane-wise - that means what's going on in the globe - is that we divide the transits based on the type of signs they are going to transit into. For example, we understand that **the dual signs (jīva rāśis)** are most important for wealth transits for the world, like when we see issues with the market, and stocks, and things like that, share market, investments, speculation, etc. That is always most relevant in the jīva rāśis - **the jīva rāśis are the dual signs**. The jīvas are more anxious, when the Nodes enter the dual signs. This is generally for both the Nodes, keep in mind, because when we speak of Ketú, we also have to speak of Rāhu. Right now, Ketú and Rāhu are moving into the dual signs and we should be seeing an upset in the market shortly. It's already hinting at that recently and it is going to be more so when they transit into the signs here in the spring [of 2019].

If they were in the fixed signs - **fixed signs** are called (**mūla rāśis**) - they are the places where the roots and the vegetables and all the

growth, the trees, the plantations are. And, just as the Nodes were disturbing the jīva rāśis and the financial markets, they also disturb the other signs they would go through, regardless of whether they lord it or not. To some extent, own sign is nice, beneficial and protective, but malefics disturb. And so, when the Nodes go into the mūla rāśis, we are supposed to see disturbances in the availability of food. This can mean issues with drought in certain parts of the globe, availability of produce because of that. It can also mean availability of resources to create items, like it could be items which are created from foods and plants like plastic, rubber - rubber depends on trees, plastic depends on chemicals, like oils and what not. So, distinctly, when we talk about rubber and such things and trees that produce that, they will be hit when the Nodes are in the mūla rāśis. But also all sorts of other foods. Like when we see issues with growing rice, wheat, corn, that's all an issue with the mūla rāśis - the fixed signs being transited by the Nodes.

The **dhātu signs** - those are **the movable signs** - so whenever the movable signs are being affected by the Nodes, the dhātu which means now we are getting into the oils, now we are getting into the stones, the metals - they become less in number. So when the world goes through issues with the availability of oil, then we are seeing the Nodes go into those signs. Some people will argue, those are very important for the markets as well. Oil is a very big factor in that. Gold is also a very big factor in that. The availability of these metals or these chemicals. These dhātus. Earth as well. Property prices are also being affected by this somewhat. These are affected by the Nodes entering the movable signs. So, that's the general way that we read mundane transits. General.

Vanita Lenka: And Saturn is going to join Ketú, what do you have to say on that?

Visti Larsen: You know, I don't want to be the one who says it's time to sell your stock, but I certainly would be very careful with my shares and stocks, if I had some significant investments in that regard, when this transit is occurring.

Vanita Lenka: This is on the mundane level you are talking about, yes.

Now, some people will say, but Visti, just because the whole world is having problems with oil or all world is having problems with markets - doesn't mean I will lose money in that. Which is true. You could be the lucky one who invests in stocks which benefit when the rest of the market is down.

The individual transit

Transits from Navāṁśa Moon for wealth

And this is where some of the biggest secrets of the tradition are. They are not really secrets, because they are only secrets until everybody else knows, right? When you use transits in a birth chart, it is the common method to go straight to the Moon sign. Common method. You take your rāśi and see transits from there. But nobody told you which rāśi. They say Janma, from Chandra. But they didn't say which Chandra. Did they mean Chandra in the Rāśi chart only? How about Chandra in the Navāṁśa (D-9) chart? How about Chandra in the Dasāṁśa (D-10) chart? How about Chandra in any of the vargas? Parāśara gives us a hint in this regard. Parāśara says that when you read wealth and daridra yogas and all that, you must use Chandra in Navāṁśa. He didn't say Rāśi chart. Navāṁśa. He speaks very sparingly of the Chandra in the Rāśi from the perspective of wealth. This is because that truthfully everyone wants to read their bhāgya.

Transits from Rāśi Moon for health

Let us try this context. Rāśi chart (D-1) is you in your own small bubble. And it is really the world outside which is deciding how nice the bubble is. So when you read transits, which are relevant to the whole world, why are you only looking at your own small bubble to measure the results? Therefore, if you are reading Chandra in a Rāśi chart, it must mean you are reading your health. So, any transits which are relevant from the perspective of wealth, money, finances, things like that, why would you read it from the Rāśi chart? It doesn't make sense. Number one advice to everybody who is reading transits, start treating your **Navāṁśa Chandra** as the focal point of the transit.

Transits from Chandrāmśa

So, when somebody says, “Accha, Visti, Śani is in Dhanu (Sagittarius)”, so then I say, “Ok, now where is your Janma rāśi in Navāmśa, your Janmāmśa?”.

Mine is in Kumbha [Aquarius]. My Moon is in Kumbhāmśa [meaning the Moon is placed in Kumbha, Aquarius, in the Navāmśa]. So the Moon is in Kumbha, Aquarius, so I will read Śani's transit in Dhanu from Kumbha. I'm not going to take Śani and see which Navāmśa he is transiting in, where he will spend, you know, what is that 2,5 years divided into 9, goodness, he will spend a few months over there, like 3 or 4 months, something like that. I'm not interested in that. No. I'll take the entire Dhanu [Sagittarius] and see where it is from Kumbha, because my Moon is in Kumbha āmśa. It's in, for your knowledge, it's in Kanyā Rāśi, Kumbha āmśa [Visti's Moon is in Kanyā, Virgo, in the Rāśi chart and in Kumbha, Aquarius in the Navāmśa]. There will be very different results coming from this, because from my Rāśi Moon, Śani is in kantak, 4th house, but from my Navāmśa Moon which is in Kumbha, Śani is in the 11th house, labha bhāva, fantastic for wealth. I don't want to show people my bank account, but I can say I've had a very good year wealth-wise when Śani was in Dhanu. Because of the Kumbhāmśa, but If I had used the Kanyā rāśi [Moon sign in the Rāśi chart], I would have gone wrong in my prediction. That's the thing. You see that?

If you are reading transits, you have to read this. Now, how about Ketú? So, I have given the basis now, when you are going to read these transits, you should use the āmśa of Chandra (divisional position of Chandra). If you are really using, if you are sincere, you want to really understand what's going on, the āmśa of Chandra is the way to do it.

We have other secret āmśas of Chandra we use for transits. All sorts of funny stuff we use. We even have a water level, we have a tap measurement, to see if the tap is open or closed in regards to Chandra for money. All sorts of funny stuff we are using in the tradition. At least, the beginning is to read the āmśas. I only said Navāmśa. Navāmśa is extremely relevant. If you are going to read

sade-sati, kantan Śani, all those big big transits of Saturn, at least make sure you use Navāṁśa of the Moon. Don't use Rāśi of the Moon. You will go wrong. Forget it. It won't work. If someone says, "Oh, sade-sati is happening", I will ask, "Are you getting married?". Congratulations, I'll say, you started working out, lifting weights, congratulations, very good"...Sade-sati...It won't work. You have to use Navāṁśa of Chandra.

3 main transits: Śani, the Nodes and Jupiter

We will use this for all transits, not just Śani. I mentioned Śani because it's a big topic. In transits, we always have the 3 main transits: Śani, the Nodes and Jupiter. Always. Biggest and most important. The Nodes are more or less the barometer on this, Śani is on the negative side, Guru is on the positive, Rāhu and Ketú are the barometer.

Transit results from Chandrāṁśa

Śani and Rāhu have the same results when it comes to transits. The śāstras speak of **Śani** and **Rāhu** are very good when they are transiting **the 3rd, 6th and 11th house** from Chandra, here, obviously, I am using Chandrāṁśa. That means if Rāhu is auspicious, Ketú is also becoming auspicious. This means that **Ketú** is very positive in the **9th house** opposite 3rd, **the 5th house** opposite 11th, and **the 12th house** opposite 6th. If you just read Rāhu, you will get Ketú.

Ketú is very auspicious in the 9th house from Chandrāṁśa, in the 5th house from Chandrāṁśa, and in the 12th house from Chandrāṁśa. Go figure: corner and the 12th house. So, that's how we are going to read it. If **not** - then it is negative. This is the step 1. This is Chandrāṁśa. Step 2. This does not really tell you how your bank account is doing. This just tells you how happy you are and how much growth you see.

Nodes transit results from the Ārūḍha Lagna

The next step is from AL (**Ārūḍha Lagna**). Ārūḍha Lagna is quite pivotal for transits, because that is how you measure your place in

this planet. Now, the irony is this Ārūḍha we will see in the Rāśi chart (D-1), not in vargas. Chandrāmśa works better in vargas, 'cause you are measuring the outside world's impact on you now. Are they telling you, "Let's have growth or let's not have growth". But **the Ārūḍha is really the real measurement for you**, do you find that you are growing because they are giving you growth? So, you can have these two: one is showing, Chandrāmśa, what does the world encourage you to do, then you have Ārūḍha Lagna - what am I getting out of it? So, now the Ārūḍha Lagna. From there [Ārūḍha Lagna] we have a very simple method. We say, trikoṇa. Trikoṇa is the method. If Rāhu is transiting trikoṇa from Ārūḍha, you will have bhoga, **bhoga marga**. So, you have to measure both. A very nice way to go about it is you start from the Ārūḍha Lagna and then you go to the Janma rāśi and all that. If I have bhoga transit of Rāhu, it means it's good for bhoga now, it means it's good for wealth, Rāhu is transiting trines to Ārūḍha. Rāhu right now is in Cancer, so if your AL is in a jala rāśi, trines to Cancer, these last 18 months have been quite nice to you. Conversely, Ketú when he transits these trikoṇas to the Ārūḍha, is **mokṣa marga**. What do we trust in mokṣa marga in terms of your happiness materially? Less material happiness, many big expenses. So Ketú's transit in trikoṇa to the Ārūḍha is quite negative. It can be very positive for spiritual experiences. For example, when I see that transit, I say, okay, now it's time that I go find my dīkṣā guru, now it is time for me to spend some more time on courses, on workshops, learning more, I should consolidate my expenses better, because it is not a good time for material wealth, but it's a great time for spiritual wealth. This will usually be the transit when you meet your dīkṣā guru, you take an important initiation, if someone is taking sannyasa it will be during this time, renunciation, monk-code, anything like that will be when Ketú is transiting the trikoṇa to the Ārūḍha Lagna. Because then he [Ketú] takes you on the mokṣa marga is the idea. So, that's how we will read Ketú's transit. We have certain houses which are good from the Chandrāmśa, and we have certain houses which are good from the Ārūḍha Lagna. That's the simple way we do it with the Nodes.

In-between transits

If the Nodes are in between, they are neither koṇa, if they are not koṇa - that means they are, most likely, in a, what we would call, could be in-between transit. Because let's say if Rāhu goes from your 5th to your 4th, after that the next transit is 3rd, right? And after that 2nd and then 1st. So, every 2nd of those signs, is going to be either good for Ketú or good for Rāhu. So, you have these in-between times, that are carpeting in between, which are sort of keeping the status quo. So, that's how we measure it. It's a very easy system when we talk about the Ārūḍha, whereas when we speak of the janma rāśi - it's quite poignant in the sense that it gives a great support from the world or no support from the world or things like that. We have other methods of measuring the transit.

Transits from the Daśā planet

Some people will say, but Visti, that means every certain number of years, when the transit repeats, will it be the same result?

I say no, we will read the transit from the Daśā rāśi. So that you can have two factors: one which is saying, okay, Rāhu has come back to his good place. Is it really that good now? See from the Daśā planet and see this transit again, and then again use 3rd, 6th and 11th house is great for Rāhu, and 5th, 9th and 12th is good for Ketú. So, that's how I would read transits. Very to the point.

Transit of the Nodes from the Rāśi Moon

Be careful when the Nodes are in trines to the Rāśi Moon [Moon in the Rāśi chart]. This is very bad for health. It's dangerous for health. There is a risk of Apāmr̥tyu yoga. There's a risk. So that means that during such a time the person do mantras and pujas. Apāmr̥tyu happens because of mistakes in judgement. Mistakes in habits. Suddenly starting something which is actually very bad for health which you didn't do before. That's if the Nodes are having a bad transit from the Moon - **trines to the Moon**. And it is either of them, both will cause oscillations in the health.

Transit of the Nodes in kendras from the Rāśi/Navāṁśa Moon

Vanita Lenka: How about kendras from the Moon?

Visti Larsen: Kendras from the Moon. Keep in mind, I'm differentiating between transit in the Navāṁśa Moon versus Rāśi Moon. When we talk about kendras from Rāśi Moon, then it's not bad for health, it's fine, but it is bad for wealth from the āṁśa Moon. There's a slight difference. It is fine for health, bad for wealth.

Transit of the Nodes in trines from the āṁśa Moon

Vanita Lenka: And you said from the āṁśa Moon in trines is good?

Visti Larsen: Ketú is, yes. Ketú in the 5th and 9th is very good. Not Rāhu.

Transits in different āṁśas (vargas)

Vanita Lenka: Any other rule you want to share with us?

Visti Larsen: You can read this transit from the Dasāṁśa Moon also, if you want to be specific about your career achievements. You can see this from Siddhāṁśa Moon (D-24 Moon) for all those students out there who are studying: they want to know how their studies are going to go. Let's find your D-24 Moon placement and see transits from there.

Vanita Lenka: And the rules remain the same?

Visti Larsen: Yes, same principles. The beauty of learning this is now when you open the book and it says, okay, Jupiter is good in the 5th, 9th, 2nd, 7th and 11th - you read that from the āṁśas of the Moon. Saturn is good in the 3rd, 6th and 11th, Rāhu is good in the 3rd, 6th and 11th. Ketú is good in the 5th, 9th and 12th. You just read that from those Moon signs, then you will start seeing transits working. Before that, it's not sure.

Vanita Lenka: Because we are just sticking by the Rāśi chart, not āṁśas.

Visti Larsen: The āṁśas [vargas] are much more accurate. Much much more accurate.

Vanita Lenka: And the videos I'm making also is from the Rāśi chart 'till now.

Visti Larsen: Because most people know their Rāśi, and that was used, but truth be told, if you are reading Rāśi Moon, you should only be reading health. If you are using āṁśa Moon, now we are talking. And then the question is: which āṁśa? Navāṁśa - always. Dasāṁśa (D-10) - for work. Not everybody works. Some people work, so we use Dasāṁśa. Then, how about D-24 (Siddhāṁśa)? D-24 is education. Not everybody is studying, and not all the time. So, like that we can differentiate. How about your parents? You want to know about your parents, D-12 Moon (Moon sign in Dvādaśāṁśa). How are they doing? Know when to plan what for your parents. D-12 Moon. D-3 Moon [Moon sign in Drekkāṇa] for your siblings. That is the right way to do transits, because what may be good for you, may not be good for them.